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THE
Student's Text Book

—ON—

CHARACTER READING.

ESPECIALLY ADAPTED FOR USE IN SCHOOLS, AND FOR THE
STUDENT WHO WOULD BECOME A PRACTICAL
DELINEATOR OF CHARACTER.

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INTRODUCTION.

One hundred years ago, scientific accurate character reading and the ability to determine mental manifestations by physical developments of the brain, by facial expression and development and by physiognomical conditions was a thing unknown and undreamed of.

By a mere accident, Dr. Franz Joseph Gall, discovered that the brain is an aggregate of many parts or organs, each manifesting a particular mental faculty. Following up this fact he was enabled, by careful observation and experiment, to correctly determine the exact function of almost every mind faculty, by noticing what mental characteristics invariably accompanied certain cranial developments. This knowledge was later verified by observation of the effect of disease or injury of these parts. These investigations and experiments led to the fact, that the size of each organ, other things being equal, is the measure of the power of that organ.

These fundamental truths having been established, the science of Phrenology grew rapidly under the investigations of Dr. Gall, Dr. Spurzheim, George and Andrew Combe and others. It is generally admitted by Physiologists that a man cannot think, feel or will without the intervention of the Brain, as when pressure is applied to the Brain, consciousness is suspended. That the brain is a plurality of organs is self-evident, as different functions are never performed by the same organ, physiologically speaking, and as mental powers do not all manifest themselves at once, but are expressed successively, collectively, separately or individually, they must emanate from different organs. Partial injuries to the brain, affecting the mental manifestations of the parts injured, but leaving the other faculties sound, lead to the same conclusions. Notwithstanding the scientific accuracy and the practical usefulness of Phrenology, it is still regarded by many with undue incredulity. Of course, it has not reached the limit of perfection—far from it—but it certainly has received the same earnest attention and reflection that are indispensable to the acquiring of a scientific knowledge of Natural Philosophy, Chemistry, Anatomy or any other science, and has reached a degree of perfection where the development of the skull (the physiological cno-

ditions being in harmony) will accurately point out to the examiner the exact mental characteristics of the individual.

Physiognomy, an important consideration in reading character, though it has scarcely reached the scientific system that Phrenology has, is a subject of considerable interest. It has been established beyond doubt that nearly every mental feeling or emotion is expressed in the countenance or in the manner of action, through a communication which must exist between the brain faculties and the muscles of the face. As will be seen later, the general form of outline and features is a marked index of the character of the person.

Phrenology, Physiognomy, Physiological conditions, etc., all combine to establish the "Science of Character Reading." A work on these subjects that may be classified as a Text Book, that will meet with the requirements of Students and Instructors, has been a long felt want in literary and educational circles, and it is our aim in this book to give to the students of this subject, the advantage of additional facts and improved classified knowledge gained by experience and close observation.

There are many good works on Phrenology, etc., in our libraries, but, simply reading these, gives but an idea of the subject, and the results ob-

tained fall very short of the mark of Practical Knowledge in comparison with the capabilities of the subject. The value of a systematic course of study with a view of proficient ability to delineate character can only be appreciated by experience.

The necessity of a knowledge of Human Nature scarcely needs elucidation. In fact we have no doubt that the future of this science will find its cognition as an integral part of a thorough educational course, and a knowledge of accurate Character Reading should not be confined to the professional field, while the professional man in practicing Phrenology assumes a responsibility and task of no little importance. He has in his power the opportunity to change or direct the whole life course of his clients, and the vital importance of unerring ability and judgment in his work can be readily understood.

Character reading should form a part of the course of study in every High School, Seminary and College. The study of Phrenology is essentially calculated to develop the mind in two senses of the word. It is even more valuable as a brain discipline than many of the studies now used in schools principally for that purpose, and besides this it points out to the student the possibilities, advantages and value of self-culture. It shows the indi-

vidual what tendencies he should cultivate and what he should restrain.

In teaching Phrenology the instructor has always been hampered by lack of a systemized text book. The books used in instruction have been designed as charts rather than text books, and while many students acquire a theoretical knowledge of the science and are able to estimate the strength of individual organs, there are very few even among the professional delineators who can accurately combine the organs, relative to their strength and give the information concerning self-culture, business and marriage adaptions and qualifications for life pursuits, that are so valuable to the individual under consideration. This, as has been intimated is not from any fault of the science or the knowledge of the science to be derived from the many good works on the subject, but is the result of the manner in which that knowledge has been presented. Most works on Phrenology have been written either to prove and establish the science or as charts in which to mark character, and neither of these classes of works have met the requirements of the student. Mistakes have been made by attributing characteristics wrongly to organs to which they do not owe their origin. For instance ; some of the abilities given by Language have been

confused with some of the tendencies of Imitation ; also those of Combativeness with Destructiveness. Many organs have more tendencies than the name of the organ would imply and some of these have been neglected. For instance : Sublimity, Vitativeness, and Veneration have a wider range of use than is usually attributed them.

This book is the result of effort to teach Phrenology without proper implements and these lessons have been so arranged as to, step by step, acquire the *most valuable points* in the *most valuable* succession and is calculated to teach the—not difficult—art of reading Character by known rules. If we succeed in bringing the Science of Phrenology within the reach of the understanding of the ordinary individual, who desires to become a proficient delineator of character, and succeed in establishing a broader interest in this prolific method of human development and to enable the student to cultivate or perfect himself and direct others wisely toward self-cultivation, we shall have fulfilled our intention.

PART I.

ORGANIC QUALITY AS INDICATING CHARACTER.

ORGANIC QUALITY consists of two elements, Fineness and Density. Everything in Nature is estimated by the constitution and construction of its fibers, as either fine, soft, tenuous, delicate, or coarse, rough, gross, crude; as dense, elastic, firm, wiry, close knit, strong; or flabby, loose knit, flaccid and spongy. Some things are fine but not dense. Some are dense but not fine, and some possess both elements in equal proportion. For example of fineness, compare the texture of silk with that of sack-cloth. For example of density, compare the texture of linen paper with that of tissue. The different kinds of wood give good examples of the differences in organic structure. Hickory, oak, ash and lignum vitae are more dense than pine and poplar. Ebony, rose-wood and mahogany are both very fine and very dense.

We determine the use of everything by these qualities. The animal as well as the vegetable kingdom possess these same qualities in accordance with their nature, and *every part of everything*

in existence is in harmony with the *function* of the whole. Thus in animals, if the skin is coarse, dense and strong, the nature of the animal is strong, powerful and fierce; but if the skin is fine and the hair soft and glossy, the animal is gentle, timid, intelligent and easily tamed. See the toughness and density of the skin of the elephant and the strong close knit muscles of the lion, and how these correspond with the very nature of the animal. See the fine, soft coat of the deer, gazelle, lamb and rabbit, and the corresponding gentleness and timidity of these animals. In man, organic quality practically modifies his whole character and make-up in much the same way.

The grain of the skin in the fleshy part of the palm of the hand is a true indication of the condition of the organization—fineness or coarseness, density or flaccidity of Organic Quality of the brain as well as the body. The fineness and texture of the hair also determines the fineness and density of Organization: Hence if the fibers of the skin, (which may be seen best in the palm of the hand) are fine and numerous, and the hair is fine and glossy, but firm and strong, the Organic Quality is of a high grade, for we have both fineness and density represented, and the physical and mental structure and capabilities will correspond.

The characteristics which would naturally emanate from this condition would make one intuitive and highly susceptible to impressions. Persons so organized have deep feelings and emotions, enjoy keenly and suffer keenly, enjoy the beautiful, the artistic, the spiritual, and everything of a moral and elevating tendency. Where the grain of the skin is coarse and gross, and the hair is coarse, hard and bristly, the individual is correspondingly gross, rude, vulgar and selfishly inclined. Such people live to gratify the animal passions and appetites. They are liable to dissipation, and as a result are easily led into the depths of crime and depravity.

Very often there are indications of both fineness and coarseness. For instance, the grain of the skin may indicate rather a course organization, and the hair may possess all the indications of good Organic Quality. Individuals of this description possess somewhat the characteristics of both fine and coarse organizations. Their nature is at war with itself. At times they will shock their finer sensibilities. They will be subject to great extremes in feeling. They are capable of adapting themselves to nearly all forms of life according to environment.

Density means compactness. All matter possesses the properties of compressibility and expansibility, by which density is determined. Density

is one of the most important factors in estimating capabilities. If the hair is firm, strong and wiry, and the flesh and muscles are hard and firm, they indicate good density (See Fig. 5). These need not necessarily obviate the element of fineness, as the hair may be fine as well as strong and wiry. Density gives concentrativeness, clearness, power, alertness, and great activity. Taking into consideration the size of brain, it gives greater capacity and more endurance for mental and physical exercise. Those who lack density are pliable, uncertain, hesitating, and unable to concentrate.

ORGANIC QUALITY AS INDICATED BY COMPLEXION.

Density is usually found in the brunette, and fineness in the blonde, although these are rules with many exceptions. People who have very dark hair in combination with dark, greasy or swarthy skin are usually deficient in fineness, although other things being equal, they may have density and endurance. People who have light or blonde complexion are usually fine in organic quality, but are more likely to be lacking in density. However, as above stated, these are rules with many exceptions, as we very frequently find good combinations in both cases. This is simply for a guide to show where to look for these qualities. *Expect to find fineness in the blonde and density in the brunette.*

PHYSIOLOGICAL CONDITIONS AS AFFECTING CHARACTER.

HEALTH: Health is the co-ordination of all the life functions. The classified proportional capacity of these different functions determines Temperament. Health can only be obtained and maintained by obeying all the natural laws, which gives life and vigor to all the organs and produces mental and physical activity and endurance. There is little need to occupy time and space here to dwell upon the importance of this, as good works on Physiology and Hygiene are available to all.

The indications of health are clearness of the complexion, elasticity of the step, and general buoyancy and vivacity expressed in the countenance. One who has poor health cannot possess mental or physical vigor or activity, cannot enjoy the pleasures of life, or fulfill his social or business duties as he could otherwise; and it has quite a marked effect in lowering the tone of the whole character.

TEMPERAMENTS: The constitution of man is divided into three great active principles, viz : the Vital, relating to the animal functions; the Motive,

relating to the frame work ; the Mental, relating to the brain and nervous system. These are classified as Temperaments or Elements of Constitution.

THE VITAL TEMPERAMENT is the life giving part of man, pertaining to the heart, lungs, and the organs of digestion and assimilation. It furnishes nourishment and support to the body and brain. When it is predominant, it is accompanied by general roundness of the form, and fullness of the cheeks and chin. This Temperament is subdivided into three elements, viz : the Respiratory, Circulatory and Digestive capacities, and one or two of these elements may be in predominance. When the digestive element is in predominance, it gives a surplus of lymphatic tissue, and is attended by corpulency and sometimes sluggishness and needs restraining.

The Circulatory and Breathing capacities seldom need restraining. When these are in predominance over the digestive element, they are attended by florid complexion, light hair, and usually blue eyes. Persons so constituted, have a sanguine disposition, great buoyancy, and heartiness and are good natured and kind. This condition is indicated by a prominent chin, large nostrils and deep chest, full lips, large, expressive eyes, fine and soft skin, and small hands and feet.



FIG. 3.
ELIZABETH CADY STANTON.
Vital Temperament.

When the Vital Temperament is well marked in all respects, it gives good business ability, a desire for good living and an inclination for occupations not requiring hard manual labor. When this Temperament is greatly in predominance over the others it gives a general tendency to selfishness and a strong desire to gratify the appetites and passions.

MOTIVE TEMPERAMENT: This temperament embraces the bones, muscles and fibrous tissues of the body and furnishes the motive power of man. It gives muscular strength and endurance, power, force and positiveness of character. Consequently its evidence is in large bones, strong, wiry muscles, giving prominence and angularity to the features and outline of the body.

This Temperament is subdivided into the Bony and the Light or Muscular Motive. In the Bony Motive the bones are massive, the joints prominent, and the hands and feet large. The cheek bones are high, the jaw bone is long, thick and prominent and the nose is of the Roman type. The hair and skin are usually dark and coarse which is also an indication of biliaryness. This temperament gives great positiveness, force and will power, strong adherence to principles, either right or wrong, good or bad; earnestness and sincerity of purpose and practical mechanical ability; strong feelings of love and



FIG. 4,

Prominent Jaw Bone and Cheek Bone, showing determination, force and power; Angularity of character.

hatred. People so constructed are slow to anger, but are powerful and vindictive when anger is aroused. They are slow to act, but have great tenacity and love to battle with circumstances. This Temperament is well represented among the mountaineers and the Indians and people whose environment requires the exercise and development of the bones and muscles.

The Light or Muscular Motive expresses great activity, muscular and mental concentrativeness. People of this Temperament are often impulsive and alert. They have unerring ability in fine mechanical work, and are natural athletes. They are not usually as tall as those of the Bony Motive, but are more symmetrical and refined in appearance. They possess great Density of Organic Quality and may possess Fineness. The hair may be either light or dark, and the eyes are inclined to be dark. People of this temperament usually possess large individuality, make good explorers, and have a general roaming disposition.

When the two elements of the Motive Temperament are pretty well balanced, the individual possesses characteristics of both.

MENTAL TEMPERAMENT. As the name implies, this refers to the brain and nervous system. It gives a large head and small body, pyriform face,



FIG. 5.

J. EDMUND V. COOK, Poet and Reader.
Decided Mental Temperament; Large Literary Group.

delicate, slender hands, small and refined features and usually grey eyes. It is usually attended by fineness of Organic Quality and the whole organization is indicative of refinement and delicacy. People of this Temperament with fine Organic Quality are refined and intellectual; they love intellectual pursuits, and are finely organized mentally and physically. They are thoroughly in harmony with the

refined, pure and delicate. They are sensitive, intuitive, active, nervous, inclined to overdo and exhaust themselves mentally and physically. They are artistic, musical, literary and scientific. The Mental Temperament accompanied with Fineness and Density of Organic Quality is the pinnacle of human perfection when sufficiently supported by Vital and Motive power; but if not so supported and the Organic Quality is neither fine nor dense, the individual is simply useless and helpless. He has no muscular capacity, no vitality, and is incapable of using his mentality.

Temperaments in combination will be considered in a subsequent chapter.

PHYSIOGNOMY.

This is the art of reading character by the general outline of the body and facial expression. As we have seen on the preceding pages, character is modified by physiological conditions and Temperaments, which produce different forms and shapes of the body. Everything in existence is in harmony with all its parts as regards form as well as constitution, and form is the principle indication of character.

ROUNDNESS is self-protecting and can throw off external influences that are detrimental to self-interest. Take for example the bear and elephant.

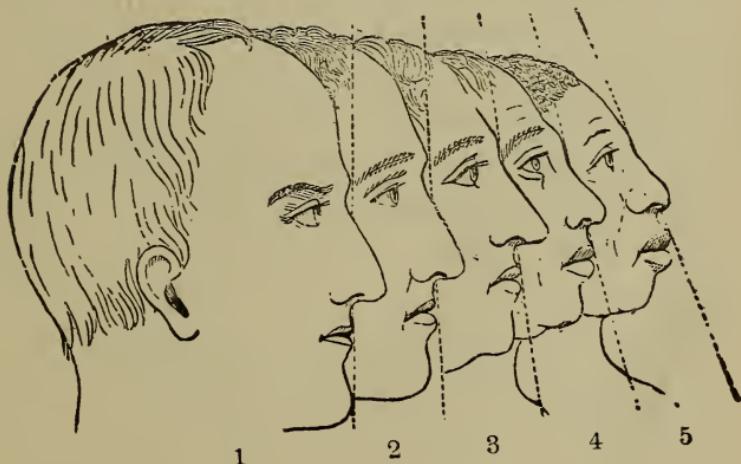


FIG. 6.
DEGREES OF INTELLIGENCE.

This applies equally to human nature and corresponds to the Vital Temperament, which like a ball rolls through life easily.

BREADTH AND PROMINENCE indicate strength, force and determination, and are found in the Motive Temperament. Take for example the Roman nose, the broad and heavy jaw bone and large joints, as indicating prominence.

SHARPNESS of form and feature gives a penetrating character and inquisitiveness. An individual with sharp nose and chin and a sharp and angular form is usually active, alert, and when perverted, meddling and over curious.

The mouth is very expressive of character. When the mouth is very large and ill-formed, it indicates coarseness and ignorance, but when large and symmetrical in form it indicates breadth of character, kindness and flexibility. Thick lips indicate strong affections, and when accompanied with a coarse organization, sensuality. Very thin lips indicate a hard, cold nature and critical intellectuality.

There are magnetic poles in the face communicating with every Phrenological organ as well as with every vital organ. Hence the facial signs indicating character. For example, the magnetic pole of the digestive organs is located in the cheeks.

Deficiency in this vital function is marked by depressed or hollow cheeks. The pole of the heart is situated in the chin, giving prominence to this part, when the circulation is strong. When the circulation is deficient, you will find a small receding chin. The pole for Self-esteem is located upward from the corners of the lips toward the nostrils, giving fullness to this region. The pole for Approbativeness is located upward and outward from the corners of the lips, and may be seen in the approbative smile, which draws the corners of the mouth upward and outward. The pole for Spirituality is located in the outer third of the upper lip, giving fullness to that region when that faculty is large or active. The pole for Firmness is located in the center of the upper lip giving length and prominence to the middle of the lip. The pole for Acquisitiveness is located on each side of the middle portion of the nose, giving breadth to this region in individuals of the acquiring instinct. It may be inferred that these signs are more indicative of tendencies than capacities, as they are changed with every mood.

The mode of shaking hands, the walk, the laugh, the tone of voice, the expression, and in fact every action is indicative of character. These will be dealt with at greater length in subsequent chapters.

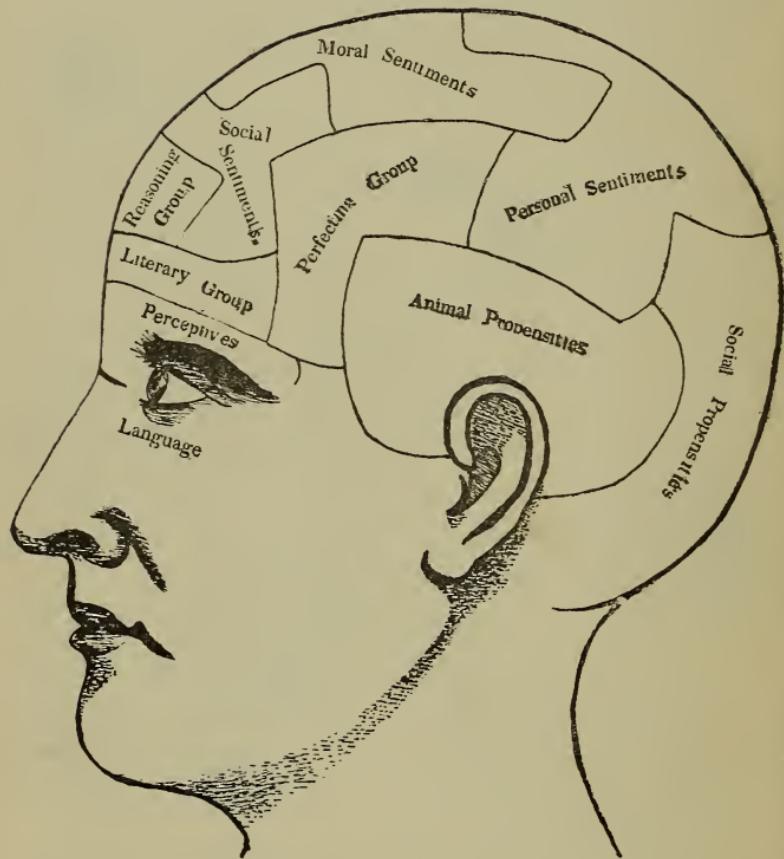


FIG. 7.—NATURAL GROUPS OF ORGANS.
(See opposite page.)

ANIMAL PROPENSITIES,	{ Alimentiveness, Destructiveness, Vitativeness, Combativeness, Secretiveness, Acquisitiveness.
SOCIAL PROPENSITIES,	{ Amativeness, Conjugality, Philoprogenitiveness Inhabitiveness, Friendship.
PERSONAL SENTIMENTS.	{ Continuity, Self Esteem, Firmness, Approbativeness, Caution.
PERCEPTIVES,	{ Individuality, Form, Size, Weight, Color, Order, Calculation.
LITERARY GROUP,	{ Eventuality, Locality, Language, Time, Tune.
REASONING GROUP,	{ Comparison, Causality.
PERFECTING GROUP,	{ Constructiveness, Ideality, Sublimity.
SOCIAL SENTIMENTS, OR SOCIAL CONFORMING GROUP,	{ Human Nature, Imitation, Agreeableness, Mirthfulness.
MORAL SENTIMENTS,	{ Benevolence, Veneration, Spirituality, Hope, Conscientiousness.

GROUPING OF THE BRAIN FACULTIES.

If we pass an imaginary line through the head from the opening of one ear to the opening of the other, we will find, at a point equidistant from the opening of the ears, the Medulla Oblongata, or the

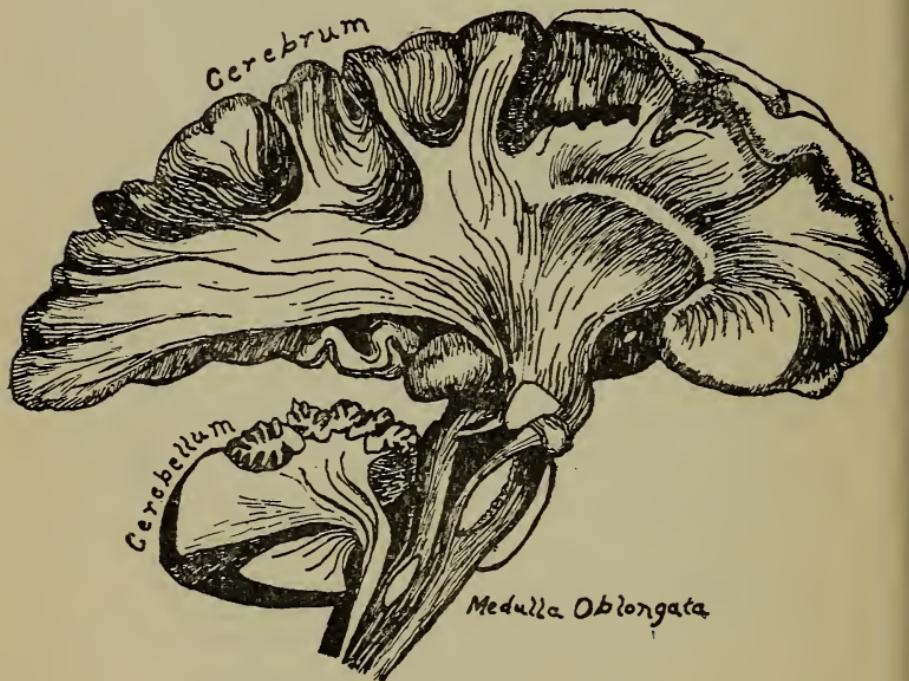


FIG. 8.

Longitudinal section of Human Brain showing radiation of the Brain
Fibers from the Medulla to the convolutions of the
Cerebellum and Cerebrum.

head of the spinal cord. From this point the brain fibers develop in every direction except downward.

There are forty-two individual organs in the human brain, through which mentality is expressed; any one of which may work in harmony with any or all of the others, but Nature has so arranged these organs that those which express tendencies much in common with each other, or which depend most upon each other for their mutual development or restraint, lie near together, and for simplicity in study, we shall first consider the general tendencies in character, expressed by the natural grouping. The brain is divided into two lateral hemispheres by a longitudinal fissure, thus making each phreno-



FIG. 9.

Wide Head showing strong Animal Propensities.

logical organ double. The Cerebellum is that portion which is located in the base of the occipital region. Its average weight in the male is about five ounces. It attains its maximum weight between the ages of twenty-five and forty years. Its increase in weight after the fourteenth year is relatively greater in the female than in the male.

There are nine natural groups of Phrenological organs.

First, the "Selfish Propensities," whose prime mission is simply to maintain and protect self. These organs are situated immediately above and backward and forward from the opening of the ears, and are the first mental organs developed by animal life. We have this group in common with all animals. The snake, lizard, cat-fish and other low forms of animal life have little other brain than this. The brain of the snake is all located around and about the ears, making the head very wide in comparison with the height.

Second. Located in the lower back head, are the Social Propensities which make up the Domestic Group. This group gives, as the name implies, interest in and love for others beside self ; also love of home. Some of the organs in this group are possessed by all animals and some we possess only in common with the higher animals.



FIG. 10.

Large Personal Sentiments, Large Moral Organs,
rather small Perceptives.

Third are the Personal Sentiments, which give self-love, care, prudence and thought for self; Self-application, dignity, stability of character and desire for appreciation. This group is located in the crown of the head.



FIG. II.

EDWIN BOOTH.

Large Perfecting Organs. Great Density of Organic Quality. Large Literary Group, Especially Language.

Fourth, is the “Perfecting Group,” which gives refinement, love of perfection, love of beauty, delicacy and grandeur, and desire to create these. It also gives ingenuity and ability to construct, and is located upward and forward from the Selfish Propensities.



FIG. 12.

Large Perceptives. Rather Small Personal Sentiments.

Fifth, is the "Perceptive or Observing Group," which is located in the lower part of the forehead, above and forward and backward of the eyes, on the superciliary ridge. These organs take cogni-

zance of things and qualities that may be perceived, and give a tendency for fact gathering and practical knowledge.

Sixth, is the “Literary Group,” located just above the Perceptive Group and extending from temple to temple. This group gives musical, literary and elocutionary ability. (See Figs. 5 and 11)



FIG. 13.
Vital-Mental Temperament. Large Reasoning
Organs.

Seventh, is the "Reasoning Group," which is located in the upper central portion of the forehead. It gives a critical, reasoning, planing, day-dreaming tendency; ability to reason by comparison or from cause to effect and general philosophical ability. (See Fig. 13).

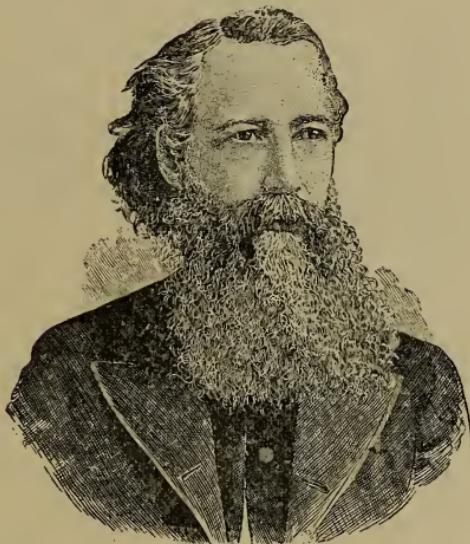


FIG. 14.

HIRAM E. BUTLER.

Very Fine Organization. Large Social Con-forming Group.

Eighth, is the "Social Conforming Group," relating to Social Sentiments. This group, as its name implies, gives a tendency to conform to human and social usages. Gives ability to judge human nature and to comply with social require-

ments. It gives intuition, suavity, humor, wit, sprightliness, adaptiveness and imitative ability. It is located in the upper forehead, above and to either side of the Reasoning Group.

Ninth. This group constitutes the "Moral and Religious Sentiments." (See Fig. 10.) It gives the desire for right and justice. Gives integrity, uprightness, faith, trust and sometimes credulity; gives sympathy, kindness and a hopeful, worshipful, respectful disposition. It is located in the immediate top-head.

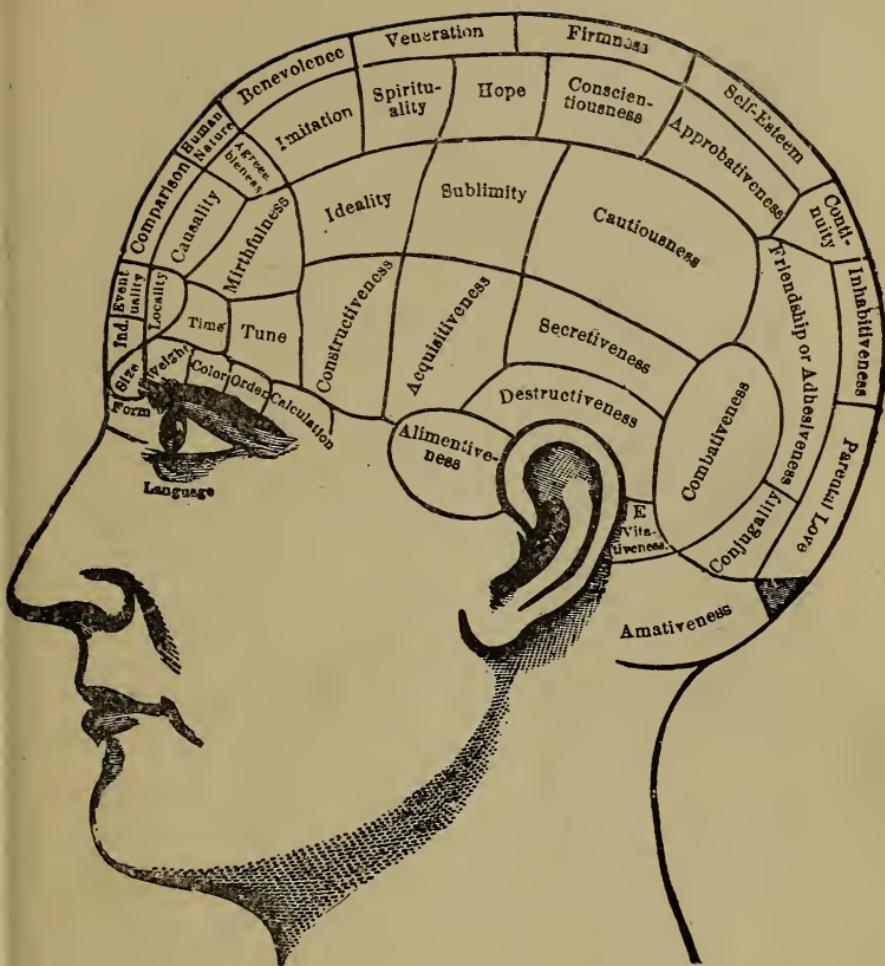


FIG. 15.
Symbolic Head showing location of the organs.

Explanation of the Organs.

Amativeness.—Love of opposite sex.

Conjugality.—Love of one for a companion.

Parental Love, (Philoprogenitiveness).—Love for offspring and fondness for pets.

Inhabitiveness.—Love of home and country.

Friendship.—Social feeling. Love of friends and relatives.

Vitativeness.—Love of life or existence.

Destructiveness.—Force, power and executiveness,

Combativeness.—Energy, defense, love of debate, courage.

Secretiveness.—Policy, slyness, cunning.

Acquisitiveness.—Economy, desire to possess.

Alimentiveness.—Appetite, desire for food and drink.

Caution.—Fear, carefulness, timidity.

Continuity.—Self-application, connectedness, ability to stick to one thing.

Self Esteem.—Dignity, independence and self respect.

Approbateness.—Desire for praise, love of display, desire for popularity.

Firmness.—Determination, stability, decision.

Conscientiousness.—Sense of justice and duty; integrity.

Hope.—Expectation, buoyancy and faith in the future.

Spirituality.—Credulity, intuition, premonition.

Veneration.—Reverence, respect for superiors and authority.

Benevolence.—Philanthropy, charity, kindness, sympathy.

Sublimity.—Sense of the terrific, love of grandeur, tendency to exaggeration.

Ideality.—Taste, love of the exquisite.

Constructiveness.—Mechanical ability, desire to make, build; ability to construct.

Imitation.—Copying, mimicry.

Agreeableness.—Affability, suavity, blandness.

Mirthfulness.—Sense of humor, wit, love of fun.

Human Natnre.—Intuitive judgment of character and human motives.

Causality.—Planning; application of cause to effect.

Comparison.—Illustration, analysis.

Eventuality.—Memory of facts, love of history.

Locality.—Memory of place and position; love of travel and exploration.

Time.—Periodicity, punctuality, rhythm, cognizance of duration.

Tune.—Love of music, sense of harmony, modulation.

Language.—Expression, gesture, vocabulary.

Individuality.—Curiosity, observation, fact gathering.

Form.—Configuration, memory of shape and contour.

Size.—Conception of proportion and quantity.

Weight.—Sense of gravity; balancing, muscular control.

Color.—Sense of harmony and contrast in color and shade.

Order.—Method of arrangement.

Calculation.—Enumeration, mental arithmetic.

SELFISH PROPENSITIES OR ANIMAL GROUP.

This group is made up of six organs, which are, in their order of arrangement, Alimentiveness, Destructiveness, Vitativeness, Combativeness, Secretiveness and Acquisitiveness.

ALIMENTIVENESS is situated just forward from the upper half of the ear, and when large gives width to the head just forward of the ears. When small the head is narrow at this point. Very large Alimentiveness gives great relish for food, keen appetite, disposition to eat more than is consistent with health, and tends toward gluttony, gormandizing and high living; gives a tendency of living to gratify appetite; to pay great attention to good living and gives good natural ability in cooking and preparing foods. When small, the tendency is to forget meal time; to pay little attention to feeding the body, to lack appetite and to eat with little or no relish; and to enjoy meals only when other conditions are favorable. If the forward part of this organ is large there is a desire for liquid food, love of water, tendency to excessive drinking and love of bathing, sailing and swimming. If very small,

there is an unqualified aversion for liquid foods and drinking and strong dislike for bathing, boating, swimming and all water sports.

DESTRUCTIVENESS. This organ is located immediately above the ears, and when very large gives great width to the head above the ears, and sometimes makes the ears stand out very prominently. When very small the head is much narrower at and above the ears. Destructiveness, when very large, gives wonderful executiveness, cold-blooded severity, sternness, harshness, malice, revenge and the disposition to overcome obstacles by extermination if necessary to further interest ; disposition to break, crush, tear down and walk right through difficulties, and gives ability to inflict and endure pain and hardship. It is morose, sullen and slow to action, but when aroused is the most forceful and vindictive organ in the human brain, and will destroy whatever impedes progress ; will carry its point anyhow, whatever may be the consequences. Gives love of hunting, bull-fighting and all sports in which death, force and extermination are elements.

“ She loved the games men played with death,
Where death must win.
As though the slain man’s blood and breath
Revived Faustine.”

It gives a tendency for killing plants, insects and animals ; for breaking, tearing and destroying things generally. When very small there is aversion to inflicting and enduring pain and seeing evidences of suffering and pain ; lack of force, lack of executiveness and lack of energy of character.

VITATIVENESS. This organ is located back of the mastoid process or bony protuberance just behind the ear, and when large gives width to the head at this point and like Destructiveness makes the ears stand out. When very small the reverse is true. When Vitativeness is very large there is great tenacity of life, love of existence, dread of annihilation, and clinging tenacity to life for its own sake ; it makes one shrink from and struggle against death and disease with the utmost desperation ; makes one struggle resolutely and often successfully through long fits of sickness, and not give up to die unless absolutely compelled to do so ; makes one love animal existence and desire immortality or existence after death and shudder at the thought that death might mean annihilation. Gives great love of existence in all its forms ; gives interest in life of plants, insects and animals. When small the individual places little value on existence, has little or no dread of death, and will make very little effort to overcome disease or ward off death ; is apt to

think existence is a high price to pay for the little enjoyment he gets out of living.

COMBATIVENESS is located backward from the upper half of the ear, and when large gives width and fulness to the head at this point. When small the head is narrow here. The tendency of Combativeness large is love of opposition, debate, antagonism for the sake of antagonism, defence, defiance, boldness, courage, spirit, desire for quarrel, encounter and combat, love of contention and hazard ; it gives dash, valor and lack of discretion in danger ; makes one fool-hardy, quick-tempered and easily nettled, quick to act in danger, ready for emergencies, nervy, bold and fearless. When this organ is very small, the individual is inert, inefficient and lacking in energy and resistance.

SECRETIVENESS is located just upward from Destructiveness and forward of Combativeness. When large it gives width to the head at a point about an inch and a half or two inches above the top of the ear and slightly backward from it. When small the head is narrow at this point. When the organ of secretiveness is very large it tends to hide the feelings and emotions or to misrepresent them ; gives policy, hypocracy, cunning, plausibility, duplicity, double dealing, lying, deception and all kinds of false pretensions. It gives a tricky, foxy,

double dealing, dishonest nature, and covers up and hides real motives and pretends motives that are false. Gives strategem and desire to appear what one is not ; makes one guarded, politic, shrewd, evasive and distrustful of others. When small, the individual is open, frank, truthful, trustful, unequivocal, unguarded in expression and over communicative, regardless of consequences ; too spontaneous, and does not suppress the out-gushings of feeling or intellect.

ACQUISITIVENESS. This organ is located upward and forward from the ear, just above Destructiveness and Alimentiveness and just forward of Secretiveness. When large it gives width to the head forward and upward from the ear, and when small the head is narrow at this point. When the organ is very large, it gives strong economy, frugality, love of trading, and accumulating and amassing property, and a miserly, mercenary, grasping, close-fisted penuriousness. It gives a tendency to lay up a surplus, and wastes nothing. Gives love of one's own property, sense of possession—the mine and thine feeling ; gives desire to be rich, eagerness after wealth, close dealing, and makes one set high value on one's own property when selling, and underestimate the property of others when buying. When small the tendency is

to set little value on money and property, and forget the rainy day. It gives wastefulness of money, time and property.

We have given the distinct tendency of each organ in this group as very large and of each organ as very small. These tendencies are modified by working in combination with every other organ in the brain. They are also modified by Organic Quality, Temperament, Activity and the relative size of the organ.

“SOCIAL PROPENSITIES,” OR DOMESTIC GROUP.

This group contains five organs, Amativeness, Conjugalit, Parental Love, Inhabitiveness and Friendship. Amativeness occupies the Cerebellum, hence is located in the base of the brain in the immediate back-head and to either side of the median line. When the organ is large the back-head is broad and full, and the neck is usually thick. When small, the lower back-head is deficient. The lips will usually be found to be thick and when the organ is active the lips will be quite red. A prominent chin is frequently cited by Phrenologists as a physiognomical sign of large Amativeness, but is true only in this sense: the chin is the pole of the heart and when the chin is broad and prominent, it indicates excellent circulation; good circulation gives ardor and warmth of feeling and strengthens any and all of the life functions.

AMATIVENESS gives love between the sexes and there is no organ in the human brain that is such a director of action of all the mental faculties. As has been previously stated, it occupies almost the entire cerebellum, thus illustrating the importance Nature attributes to this organ.

When this organ is very large, it gives great admiration, devotion and fondness for the opposite sex, as a class or individually; makes the female inexpressibly winning, attractive, agreeable, tender, clinging, feminine and affectionate to the opposite sex; makes her depend upon them for advice, protection and counsel; makes her pliable, sweet tempered and obliging to gentlemen, and gives the desire and ability to win and reciprocate love; makes her treat the opposite sex as if they were superior beings and to literally idolize them. It makes man noble in sentiment and feeling regarding women; makes him gallant, persuasive, courteous and highly susceptible to female charms; gives passionate fondness for the society of ladies, makes him dignified and manly in bearing, and gives the desire to care for, protect and defend the opposite sex, and makes him consider them too tender and delicately organized to battle with the world without masculine help; makes him solicitous for their welfare and happiness; anxious to bestow and solicit love, and very affectionate to ladies. He grants them every perfection of character and almost worships the feminine creation. When this organ is very small in woman, she is repulsive to the opposite sex, and she cares little for them. She objects to and resents masculine assistance

or interference, and cares little for the society of gentlemen. It has quite the same effect in men, and they have very little influence over the opposite sex. This organ is never found small in a man of superior physical development or seldom in one with excellent intellectuallity.

CONJUGALITY is located just upward from the middle part of Amativeness and just backward from the lower part of Combativeness. When large, the back-head extends back to considerable distance from the opening of the ear to this point. When the organ is small the distance from the opening of the ear is much less and there is often a marked depression and narrowness of the head here. It is the mating instinct. Its tendency is union for life, and when very large all the love feelings are centered on the one individual who is invested with all the perfection of character of the sex as a class. It gives constancy in love and the desire for marriage. Makes one cherish the tokens of regard received from the loved one and remember the very looks and expressions and words of the one beloved as sacred reminescences. Gives loving devotion and regard for the one. It renders the individual heart-broken and he refuses to be comforted when unable to win the affection of the companion he desires, and he is inconsolable on

losing the companion by death.

"She is far from the land where her young
hero sleeps,

And lovers around her are sighing ;
But coldly she turns from their gaze and weeps,
For her heart in his grave is lying."

When this organ is very small the individual lacks constancy in love and marriage and has little regard for the sacredness of the marriage relation ; cannot center love on one individual and does not wish to be tied down for life to one person for companionship. In fact, regards marriage as a restraint and yoke.

PARENTAL LOVE is located just above the occipital spine or bony protuberance just above the middle part of Amativeness. When the organ is large the back-head at and above the occipital protuberance extends back considerable distance from the opening of the ears. In estimating the strength of this organ, temperament must be taken into consideration. For instance in the Bony Motive Temperament we would find *all* the bony processes large and prominent and should remember this in estimating the strength of Parental Love. When the organ is small the head is more flat here and does not extend back so far from the opening of the ear. The function of this organ is to give love for

off-spring and solicitous watchfulness and care for them. When Parental Love is very large, it gives idolatrous love for ones own children and may give a tendency to over-indulgence and leniency to faults or inability to discover faults in children. It also gives gentleness, tenderness and fondness for everything that is young and helpless, for animals, pets and especially for the young of animals. Its mission is the sacred one of caring for the helpless. It gives great kindness and sympathy and helpfulness for the aged and invalid. It is the tendency of those who have this organ large to speak in diminutives in addressing children or those loved. It renders the manner and tone and voice soft, endearing, persuasive, tender and encouraging. It gives patience with frailty. When the organ is very small, the individual has strong dislike for children and pets, and does not want to be bothered with the care and trouble of attending to them. If they do care for children at all, it is for some virtuous qualities that the children may possess, and not because they are children.

INHABITIVENESS. This organ is located just upward from Parental Love and to either side of the median line. When the organ is very large it makes the back-head very prominent and full at this point and when very small the head is quite

flat here. When very large it gives great love of home, strong desire for a permanent home and lasting attachment to place of birth; strong patriotism for native town and country. It centers the interests in the home and gives the tendency to be as much as possible at home. It gives a great interest in city, state and national affairs.

An individual with this organ very large takes great pleasure in fixing up the home and making improvements, in planing houses, and notices the most minute details that would effect the perfect arrangement of the home. He takes the most pleasure out of entertainment that may be had at home, and it must be something very attractive that would take him away from home. When away from home he longs to return, and sometimes gets mentally and physically sick and despondent through longing to see the home place. When this organ is very small, the individual takes little interest in the home and is seldom to be found there and can feel at home wherever he happens to be.

FRIENDSHIP is situated just forward from the middle part of Inhabitiveness and just above Conjugalitity. When very large it gives width to the back-head at this point, also fullness and when very small there is a marked depression. When

very large the individual is exceedingly social in tendency : is fond of family and family ties and has much more enjoyment out of everything he may share with others ; has a tendency to share joys and sorrows with those in whom he has confidence. It gives strong attachment for all who are congenial and regard for and interest in humanity in general. Will make companions easily, love society and have very strong friendly impulses. It gives the desire to associate freely with others and makes one very susceptible to social influences ; gives the desire to congregate, to entertain and visit friends, to work in community and in concert with others. Sometimes forms attachments for those who are unworthy. When very small the individual is out of harmony with lodges, crowds and society ; is bored by being placed in a position where he must assume social duties; does not like society and can get along without friends.

We have given the distinct tendency of each organ in this group as very large and of each organ as very small. These tendencies are modified by working in combination with every other organ in the brain. They are also modified by Organic Quality, Temperament, Activity and the relative size of the organ.

PERSONAL SENTIMENTS.

The Personal Sentiments occupy the back part of the top head. They are five in number: Continuity, Self Esteem, Firmness, Approbateness and Caution.

CONTINUITY is located just above Inhabitiveness and just backward from the upper part of Friendship. When very large the head is full and the distance from the opening of the ear to this point is considerable. When small the distance is less and the head is flat here and sometimes quite depressed. When Continuity is very large the individual is very fond of connected application to a point of completion in whatever he undertakes; is very much annoyed by disturbances of any kind that interfere with continuance of plans. It gives a tendency to elaboration and completeness and tediousness; to hate variety and change and the idea of just becoming accustomed to a thing as it goes out of style or becomes obsolete. Gives "stick-to-it-ive-ness" to a remarkable and exceedingly tiresome degree. The tendency is to adhere to principles and avocations through life and to enjoy strict adherence to one thing at a time until entirely completed. It gives a strong desire for thorough

self-application, hates to leave a task unfinished, tends to start one thing at a time, and to consider now as the time to finish. It also gives close attention to detail. When very small, the tendency is to stay with one thing only so long as it is agreeable ; to desire to do many things at the same time ; to easily be attracted to new duties ; to be versatile, restless under assigned tasks that must be finished in limited length of time and to leave many things unfinished.

SELF ESTEEM. The organ of Self Esteem is located just at and below the crown of the head and when very large the head is high and full and prominent at the crown and the development extends downward. When very small there is quite a marked depression amounting to a cavity sometimes. When the organ of Self Esteem is very large the individual is dignified and upright in carriage, throwing the head well upward and backward in the direction of this organ. "He carries his head too high" is often said of those in whom this organ is prominent. It gives unswerving confidence in self and self abilities ; great self-reliance and great independence of character and pride for self ; gives strong feeling of respect for self. The individual so endowed will think many things too far beneath his dignity or intelligence to even consider;

resents every approach to familiarity or intimacy. It sometimes manifests itself by excessive pride, forwardness and insatiable love of power.

“ My castles are my King’s alone.
The *hand* of Douglas is his own ;
And never shall in friendly grasp
The hand of such as Marmion clasp.
Burned Marmion’s swarthy cheek like fire,
And shook his very soul with ire.
And this to me ? he said.

· · · · ·
And if thou saidst I am not peer
To any Lord in Scotland here,
Highland or Lowland—far or near,
Lord Angus, thou *hast lied.*”

It often over-values self above capacities and endowments and gives a desire for self prominence and power and a tendency to rule. The individual with large Self Esteem thinks he is just perfect and knows all that is worth while for a human being to know, and if you do not appreciate him, it shows lack of ability to understand superiority on your part and you are the loser. Your opinion is not worth much. When the organ is very small there is too much deference, humility, dependence and servility. The individual places too low a valuation on self and his own abilities ; has too

little respect for self ; too little reliance upon self and asks advice instead of depending upon self.

FIRMNESS is located just forward and upward from the crown of the head and from Self Esteem and to either side of the median line. When very large the head rises exceedingly high just forward from the crown and there is a marked prominence at this point. The lines in the middle part of the upper lip are long and straight and the whole upper lip is long and prominent. The neck is also stiff and straight and the bones of the neck are large and strong. When the organ is very small the head slopes gently back toward the crown and the distance from the opening of the ear to this point is very short. When this organ is very large, it gives great steadfastness to principle and character ; positive stability of character, perseverance and determination to carry out any line of conduct regardless of consequences ; gives absolute stubbornness against resistance ; strong aversion to change of mind, and tendency to never yield to reason or entreaty through opposition unless fully convicted of being in the wrong ; gives tendency to stick to decisions whether right or wrong, reasonable or unreasonable, and refuse to consider or investigate, where there is a probability of finding itself mistaken.

"We will fight it out on this line if it takes all summer."

It makes one obstinate, unyielding and over-positive; gives great decision of character and decision of step in walking; sets the heel down hard. When the organ is very small there is little stability of character and little ability to adhere to principle. The individual is hesitating, wavering and uncertain in decisions and actions.

APPROBATIVENESS is located in the upper back head to either side of Self Esteem and upward from the Social Group. When very large the head is quite broad at the crown and high and full at either side of Self Esteem from the opening of the ear. When very small the distance from the opening of the ear is much less and the head rounds from the crown toward the ear and is sometimes depressed at this organ. When very large it gives strong ambition and desire to excell in whatever is undertaken; to win the commendation of humanity for superiority and excellence in accomplishment of undertakings; gives insatiable love of praise and approval, flattery and encouragement and excessive sensitiveness to harshness, unkindness and disapproval. One goal is no more than attained before the ambitions have leaped into something more nearly unattainable.

“Alexander wept because there were no more worlds to conquer.” It seeks admiration, causes vanity and love for display ; and gives the desire to live for glory. It draws the lip upward and backward in smiling and laughing. A fine illustration of this may be seen in the negro who has excessive love of praise, and the teeth are almost always exposed by the lips being drawn back in an approbative smile. The French also have large Approbateness as may be seen by their peculiar smile. This organ when large causes embarrassment without reason. When very small it gives careless indifference regarding what others think ; is indifferent to public opinion and praise and blame ; ambitionless and reckless regarding reputation.

CAUTION is located just toward the ear from Approbateness and upward and forward from Friendship and just above Secretiveness. When very large the top head is exceedingly broad at the back and is full and angular at the turn where Caution is located. When very small there is a gradual slope of the head at this point toward the ears. Very large caution gives excessive watchfulness for and forboding of danger ; is always on the lookout for disaster and misfortune ; borrows trouble and is constantly providing against danger. It gives prudence, care for self first and self-interests,

but is constantly on the lookout for something to go wrong with others as well as self. It is afraid burglars will break in or the house will catch fire ; afraid to go out for fear it will rain ; afraid to stay at home alone for fear of molestation ; it is afraid necessarily and unnecessarily and is constantly on guard. Not being an intellectual organ, it cannot distinguish appropriate times for anticipation of danger but is constantly on the alert to discover it. When very small the individual is reckless and careless of danger and indiscreet to a fool-hardy degree ; courts danger and has no sense of fear.

We have given the distinct tendency of each organ in this group as very large and of each organ as very small. These tendencies are modified by working in combination with every other organ in the brain. They are also modified by Organic Quality, Temperament, Activity and the relative size of the organ.

THE PERFECTING GROUP.

There are three organs in this group- Sublimity, Ideality and Constructiveness.

SUBLIMITY is located just forward from Cau-
tion and just upward from Acquisitiveness. When
the organ is very large, there is great width and full-
ness to the head at this point and when very small
the opposite is true. Very large Sublimity gives
extravagant love of grandeur, the sublime, awful,
tragic and magnificent in nature, art, literature and
music. Gives strong feeling of sympathy with the
mighty and terrific evidences of force and power,
which nature shows in storm and tempest. Longs
for knowledge of the infinite, the boundless, end-
less and wonderful. Those in whom it is large
keenly enjoy the vastness of mountain and ocean
scenery, the roar of cataract and noise of battle, the
awfulness of thunderstorm and everything on a
magnificent and stupenduous scale. It leads to ex-
travagant language in description, sometimes far
beyond truth and gives the tendency to prevaricate
for the sake of effect and grandeur of expression.
When the organ is very small there is little sense of
feeling for the sublime, magnificent and tragic and

sometimes there is a positive aversion to these things.

IDEALITY is located just forward from Sublimity and when very large gives great breadth to the front top-head and great fullness to this region. When very small the top-head is much more narrow and slopes gently down. When Ideality is very large it gives the most sensitive refinement of manner, character and feeling; insatiable love of perfection, intense admiration for the minute, delicate, artistic and poetic. It delights in the contemplation of the intricately perfect and elegant, the delicately beautiful. It invests everything with a certain touch of delicate perfection.

It causes fastidiousness, excessive love for the beautiful and extreme dislike for the homely, prosaic things of every day life. Hates everything coarse or vulgar and is instinctively in sympathy with the pure, the cleanly, elegant, beautiful and perfect. It is passionately fond of poetry and music in which sentiment abounds. Loves the fairy, airy, dainty, fragile, angelic, sensitive and sentimental in nature, art, music, literature and sculpture and gives a strong sentimental tendency. When very small these tendencies are lacking in the character and the individual will tolerate and enjoy much that is low and coarse and will think many of the poetic,

artistic productions, polite manners and evidences of refinement simply sickly sentimentality and mere bosh.

CONSTRUCTIVENESS is located just downward from Ideality and just forward from Acquisitiveness. When very large the head is exceedingly wide at this point and when very small is correspondingly narrow. When Constructiveness is very large it gives excessive love for tools and manufacturing machinery and great desire to build, make and construct whatever the rest of the mentality may enjoy or need. It gives ability to handle materials and tools and the desire to reconstruct raw materials into produce. It gives love of the mechanical and of mechanical principles; extraordinary mechanical ability and great ingenuity for making anything. The individual is very dextrous with the hands and with tools and likes to tinker, invent and fix up things. Also to improve the mechanical contrivances of others. It is the mental mechanic and cannot work alone. Later we shall consider the organs with which it works and show its uses and the organs it depends upon to decide what it shall construct and what material it shall use. It is simply the building instinct which we enjoy in common with the beaver, ant, bee and bird. When this organ is very small the tendency

is reversed. There is little or no desire to build and a strong preference for the already constructed article ; great annoyance at the necessity of constructing or fixing over the most simple thing.

We have given the distinct tendency of each organ in this group as very large and of each organ as very small. These tendencies are modified by working in combination with every other organ in the brain. They are also modified by Organic Quality, Temperament, Activity and the relative size of the organ.

THE PERCEPTIVE GROUP.

Temperament must be taken into account when considering this group of organs. In the Bony Motive Temperament the Superciliary ridge (see Fig. 16) is more prominent than in any other temperament and estimates must be made accordingly. There are seven organs in the Perceptive group: Individuality, Form, Size, Weight, Color, Order and Calculation.

INDIVIDUALITY is located at the center of the lower forehead on the Superciliary ridge just above the root of the nose. When very large the forehead projects at this point and there is a marked fullness and great distance from the opening of the ears. When very small there is sometimes a conspicuous depression and the distance from the brain center is much less. It takes cognizance of individual things as such and when very large gives a tendency to observe the most minute details of everything seen; to examine with nicety everything and every part of it. Gives insatiable desire to see and to know all about everyone and everything, excessive curiosity, and causes those who possess it thus to stare at everyone and everything and indi-

vidualize and particularize and divide up and differentiate, in the most minute detail ; to ask questions about each particular part of a thing. It makes people over-curious sometimes to the point of impudence. Gives quickness of perception and great inquisitiveness. When very small there is little tendency to notice what is happening or what might be seen. Only sees what is thrust before one. Individuality is simply the desire to see, to individualize, to particularize and is the gateway through which the brain gathers facts.

FORM is not an external organ but is located just above the root of the nose, just below and backward from Individuality and between the Supra orbital plates. When very large it presses the eye-sockets wide apart, giving great width between the eyes, and when very small the eyes are near together. When Form is very large the individual takes cognizance of the shapes and forms of everything he sees, is interested in studying the comparative forms of things, in architecture, sculpture and nature. Notices all things by their conformation, distinguishes kinds of trees by their shapes, remembers the forms and faces of those once met. It gives ability in drawing, cutting designing, decorating and anything where shaping things by the eye is involved. Those who have this organ very

small, have little ability to detect family resemblances in the human family or in species of animals or plants, have little interest in the configuration of things and little ability to reproduce their shapes.

SIZE is located at the internal arch of the eye-brow on the Superciliary ridge and just above and outward from Form. When very large it gives prominence to the brow at this point and when very small the opposite is true. When the organ of Size is very large it gives excellent ability to determine volume, proportion and magnitude, to appreciate the slightest variation from accuracy in size and proportion ; to estimate the dimension of things and relative distances. Two objects may be the same in form, as two grains of wheat ; if they vary the least in bulk, Size will detect it. The individual can tell whether a glove or shoe be of the correct size without trying it on. Can estimate distance correctly without measurement. Knows the length, breadth or thickness of objects without measurement. When the organ is very small the individual has little ability at estimating the measurements and sizes of objects and has little or no conception of distance.

WEIGHT is located just next to Size toward the external angle of the eye-brow and when very large gives prominence to the brow at a point above

the inner part of the eye-ball. When very small there is a slight depression here or lack of fullness. When the organ of Weight is very large it gives intuitive sympathy with the laws of gravitation, great control over the muscular system, regarding preservation of equilibrium, excellent poise in balancing on a tight rope or any narrow or small space. Gives great ability in skating, dancing, rowing, swimming, horseback-riding and any exercise requiring poise and balance. The individual can plumb anything without measurement. Can correctly estimate perpendiculars and levels by the eye. Can so direct a stone, arrow or gun as to hit a mark with almost unerring ability. It gives great love of balancing, dancing, shooting, etc. Gives accurate judgment of weights of things and tendency to seldom depend on scales but rather on innate ability. Gives ability to compound things correctly without weighing them. When the organ is very small there is little ability in these directions and exceedingly poor judgment of weights. The individual has difficulty in keeping upright on sleety sidewalks and takes little or no enjoyment in sports where poise and muscular equilibrium are features of skill.

COLOR is situated just above the center of the eye-ball on the Superciliary ridge. When very

large there is a prominence and fullness here and usually curved eye-brows accompany the prominence of Color. When Color is very small the brow is flat or depressed just above the center of the eye-ball. When the organ of Color is very large it gives perception, appreciation, recollection and application of color. Gives natural taste and ability for harmonizing, blending and contrasting color. The individual can match colors exactly to the most minute degree in shade, by memory of color. Enjoys everything in nature and art that gives off color; is passionately fond of flowers and landscapes in which color abounds. Is very much shocked by bad taste in color and by inharmonious blending and bad contrasts in quality of color. When the organ of Color is very strong the individual, though he may be physically blind is still conscious of color and can distinguish variation by touch. When Color is very small the individual seems almost and is sometimes quite blind to differences in color. Though the eye-sight may be good he cannot even perceive marked variety; often mistakes blue for green and vice versa. Does not notice color unless it is very vivid like red or yellow. Cannot remember the color of eyes and hair of friends and finds it impossible to match colors even when every opportunity for matching them is afforded him.

ORDER is located on the Superciliary ridge next to Color and at the external arch of the eyebrow. When very large the brow is broad, full and prominent here. When very small the brow curves nearer the root of the nose. When the organ of Order is very large, as the name implies, the individual loves order of arrangement and procedure. Loves to do mental or physical work in orderly and systematic succession ; loves to have a time and place for everything and everything done in its proper time and place. Believes that "Order is Heaven's first law." It divides, generalizes and classifies everything methodically. Is miserable when left among chaos and derangement, if not allowed to produce order and system. Cannot endure lack of methodical arrangement and slovenliness and will waste much time unnecessarily in trying to bring order out of chaos. Will be orderly, systematic and "old-maidish" and wish everything done according to rules and regulations. Will waste much time over "red tape" and ceremony and keep everything in "apple-pie" order. When Order is very small the individual will be slovenly and untidy in all duties. Will have little or no system and will, like Diana in "Uncle Tom's Cabin" need to have her "general clearin' up" times to be able to find anything. Will care nothing about nicety

of arrangement and will really feel much out of place where things are kept too orderly and systematic and will feel under heavy restraint if compelled to be very particular regarding order and nicety of arrangement.

CALCULATION is located next to Order and at the extreme outer angle of the orbit. When large it gives great width to the lower forehead and swells the frontal bone. When very small there is a marked narrowness to the forehead on a level with the upper part of the eye. The person endowed with very large Calculation has wonderful conception of plurality, multiplicity and number. Can make correct estimates in addition, multiplication and division almost as rapidly as the numbers may be read. Has innate judgment regarding number. Can make accurate computations in astronomy. Has ability to reckon mentally with great rapidity, and accuracy. Can remember dates and numbers of hours and anything concerning numbers. Can easily learn the multiplication table or anything where number is involved. When the organ of Calculation is very small the individual will have great difficulty in mastering anything involving mental arithmetic; will learn the multiplication table with great difficulty if at all; will be remarkably slow, in mental arithmetic and will add

even the smallest sums mentally with great difficulty and inaccuracy. Hates calculation and everything connected with it.

We have given the distinct tendency of each organ in this group as very large and of each organ as very small. These tendencies are modified by working in combination with every other organ in the brain. They are also modified by Organic Quality, Temperament, Activity and the relative size of the organ.

THE LITERARY GROUP.

There are five organs in the Literary group: Eventuality, Locality, Language, Time and Tune.

The organ of EVENTUALITY is situated in the center of the forehead, to either side of the median line and just above the organ of Individuality. When the organ of Eventuality is very large it gives memory of whatever interests the individual. He is full of past experiences and reminiscences, reminders and anecdotes. Will remember whatever concerns or interests him. Will have his own history at his tongue's end and will revel in telling of past times and happenings. Will be interested in history in general and particularly in history of things and places that have interested him. Whatever appeals to the rest of his organization is treasured away in his memory. The organ of Eventuality simply retains for reference whatever is impressed upon the mental faculties. When it is very small, memory of even the most important events is most difficult and there is little or no interest in and memory for past experiences and for history.

LOCALITY is situated outward from Eventuality and just above the organ of Weight. When

very large the forehead is full and prominent here and the distance from the opening of the ear is considerable. When very small the forehead is less full and is sometimes quite depressed and the distance from the opening of the ear is much less. When Locality is very large there is an innate conception of location, direction and place, strong love of scenery and great desire to see strange places, in traveling, and enjoy the constant change of landscape. The individual can travel over strange country in the dark and never lose direction. Has natural ability to find places. Has a perfect passion for traveling and is never satisfied regarding this faculty. Can locate anything once seen whether stars, Phrenological organs or whatever it may be. This organ makes natural Astronomers, Geographers and Navigators. Makes one perfectly familiar with places not seen for years and remember the place in a book without remembering the number of the page. When Locality is very small the individual has little conception of direction or location and is easily lost even among familiar objects and scenes.

TIME is the next external organ to Locality and is situated above the organ of Color and the forward part of Order. When the organ of Time is very large there is a breadth and fullness to the forehead

at this point, which is just above and outward from the middle part of the eye-brow. When very small the opposite is true, and the forehead rounds back more rapidly and is sometimes quite sunken here. When the organ of Time is very large the person so endowed is exceedingly punctual, intuitively accurate in estimating the lapse of time, and can tell the time of day without recurrence to a time piece. Always knows the day of the week and month and remembers easily the dates of all happenings. Is decidedly regular and punctual in habits and has a certain time for all duties and habits of life. Can waken out of sound slumber at any desired hour of the night. Is passionately fond of the rhythmic in poetry and music and keeps accurate motion and time in dancing, skating, rowing and walking. Can detect a flaw in the meter of a line in poetry instantly, or a deviation in correctness of time in music. Is in perfect harmony with periodicity, punctuality and duration of time, and hates any deviation from time of appointment by others. When the organ of Time is very small the individual is very unreliable regarding lapse of time and finds it almost impossible to estimate the amount of time required to finish any given task, hence is always either ahead of or behind time and cannot endure having to limit himself to regularity and

periodicity and accuracy in time.

LANGUAGE is not an external organ but is located between Locality and Time backward from and above the eye-sockets, on the orbitary plates, the bony roof of the eyes, which supports the anterior brain. When very large it presses the eye outward and downward and gives it great fullness and prominence. When very small the eye is much less prominent and sometimes quite sunken. Large Language gives apparent size to the eyes and often great sack-like fullness to the lower lids. When the organ of Language is very large the individual has strong love of expression, verbal, and physical. Can express feelings and intentions with only a look or gesture. Is strongly given to talking, gesturing, and expressing ideas in every possible way, by a shrug of the shoulders or a glance of the eye, a frown or smile. Has an exceedingly expressive face and expressive eyes and is naturally grammatical, eloquent, fluent, oratorical and correct in expression. Always uses not only the most correct but most applicable word to fit the case. Says the very thing meant. Can talk with as great rapidity as the thought will form in the brain. Is never at a loss for the right word. Has natural ability to write, read, recite or talk. Is apt to prefer vocal music to instrumental. Is a natural linguist

and learns foreign languages with ease and pleasure. When Language is very small the individual often in trying to express himself gives directly the opposite impression to that which he desires to communicate. Is at a loss for words to express himself, and would sometimes rather remain misunderstood than bother himself to explain. Hates to talk or be talked to. Cannot acquire sufficient vocabulary to express himself correctly.

TUNE. The Organ of Tune is located just at the temple, and is backward and outward from Time and just downward and forward from Constructiveness. When very large the forehead at the temple is quite wide, and when very small is much more narrow. Sometimes when the organ is exceedingly large there is a marked fullness at the temple, but not always. It is the most difficult organ in the brain to estimate. Its location is very easily marked by the temple, but great care must be taken in observing the organ in those who have it exceedingly large, and the reverse before accurate judgments may be formed, as even the professional examiner will often be deceived in the strength of this organ. Temperament must be taken into consideration. If the bones of the body are small, and there is fullness at the temple—expect intense and exceedingly fine appreciation of harmony in sound.

If the bones of the body and skull are large and powerful and the temple full--expect much less, for the organ is located just back of the Temporal fossa, which is filled up with muscles and hence is not wholly accessible to measurement. See fig. 16. When the organ of Tune is very large the individual is keenly sensitive to harmony and inharmony in sound vibrations ; passionately loves music and the musical ripplings of water over pebbles, the songs of birds, the music of laughter and the musical modulation of tone in elocution and conversation, finds music in the murmuring breeze, the sighing wind and the moaning tempest ; in the calls of birds and animals and is literally entranced by good music. Has a fine instinct regarding harmony and discord, melody and tone ; a fine ear for music ; learns music easily and remembers tunes once heard, also remembers voices of friends for years. When the organ of tune is very small, the individual can detect little or no difference in musical compositions, cannot tell one tune from another, and is often inexpressibly bored by music. Has no conception of the wide range of sound in nature.

We have given the distinct tendency of each organ in this group as very large and of each organ as very small. These tendencies are modified by working in combination with every other organ in the brain. They are also modified by Organic Quality, Temperament, Activity and the relative size of the organ.

THE REASONING GROUP.

The Reasoning Group is made up of two organs —Comparison and Causality.

COMPARISON is located to either side of the median line and just above Eventuality. When very large the forehead is quite full and prominent here, and when very small is flat or may be sunken. When the organ of Comparison is very large, the individual is exceedingly critical and analytical. Reaches conclusions by comparing the unknown with the known. Delights in personifications, similes, metaphors and figures of speech. Sees obscure likenesses in unlike things and principles. Reasons by comparing one thing with another. It gives excellent discriminating ability and draws inferences and conclusions from almost nothing, perceives the most minute likenesses and differences in things. It seeks for the appropriate. It compares objects of different classes and forms abstract ideas. It makes most unusual and striking comparisons between things very far removed from each other as to quality, use or condition. It is an element in all scientific investigation where analytical discrimination is necessary.

It blends the congruous and incongruous, and is a general mental harmonizer. The Irish have exceedingly strong Comparison, and it figures largely in their peculiar style of wit, which sees ludicrous and inappropriate resemblances and takes advantage. It is large in the class of poets who indulge in similes, metaphors and personification.

“O, why should the spirit of mortal be proud?
Like the swift-fleeting meteor, the fast-flying cloud ;
Like the flash of the lightning, the break of the wave,
Man passes from Earth, to his home in the grave.”

“Then the mortal coldness of the soul
like death in itself comes down ;
It cannot feel for others’ woes, it dare not
dream its own.
That heavy chill has frozen o’er the fountain
of our tears:
And though the eye may sparkle still,
'Tis where the ice appears.
“ Though wit may flash from fluent lips,
and mirth distract the breast,
Through midnight hours that yield no more
their former hope of rest ;
'Tis but as ivy leaves around the ruined
turret wreath,
All green and wildly fresh without,
but worn and gray beneath.”

When Comparison is very small there is very little discriminating ability and little or no conception of the beauty of figures of speech. Little ability to reason by abstract comparison, and little or no analytical tendency.

CAUSALITY is located between Comparison and Mirthfulness, just upward from Locality and downward from the forward part of Agreeableness. When the organ of Causality is very large, the organ rises high and full and gives great prominence to this part of the forehead. Full Causality gives the best evidence of individual development of any organ in the brain on account of the Frontal E�inences being located at this region. See fig. 16. When this organ is very small, the forehead rounds gently back toward Mirthfulness and is sometimes, though very seldom, slightly depressed. When the organ of Causality is very large, it gives a penetrating, planning, theoretical, philosophizing and originating cast of mind. It seeks a cause for all things, and has reasons for all actions; desires to know the why and wherefore of everything; investigates cause and effect and is very capable of discerning and applying clearly and correctly causes to effects and effects to causes; has original methods for doing things; is constantly planning, scheming, originating and creating resources and methods and

ways. Has a use for all materials at hand ; can adapt ways and means. Can readily contrive, invent and originate whatever the rest of the organization may need. Is fond of thinking, planning and studying into abstract principles. When very small the individual has little conception of motives in action, does things with no apparent reason ; sees very little relation between cause and effect and is exceedingly incapable as a planner and reasoner, and is always at a loss to account for actions.

We have given the distinct tendency of each organ in this group as very large and of each organ as very small. These tendencies are modified by working in combination with every other organ in the brain. They are also modified by Organic Quality, Temperament, Activity and the relative size of the organ.

SOCIAL SENTIMENTS" OR SOCIAL CONFORMING GROUP.

The Social Conforming Group is made up of four organs—Human Nature, Mirthfulness, Agreeableness and Imitation.

HUMAN NATURE is located in the upper forehead usually at the point where the hair begins and as a rule is just at the turn of the head, just above Comparison and to either side of the median line. Human Nature is the primary organ of this group. When very large it gives fullness and prominence to the forehead at this point, and the distance from the opening of the ear is considerable. When very small the forehead recedes more rapidly and the distance from the opening of the ear is much less. Sometimes there is a marked flatness or depression when the organ is very small.

When the organ of Human Nature is very large it gives keen discernment of character, absolute correctness in judgment of characteristics that interest the observer; perfect perception of motives and accurate intuitive ability to understand human nature. It cannot be unknowingly imposed upon by others. Instantly detects a congenial or repulsive person; understands human nature perfectly; reads

men intuitively from looks, walk, manner, tone of voice and expression of the countenance. One who has this organ large knows intuitively whom he can trust and can perceive the state of mind or feeling of others. He is strongly impressed by the peculiar traits of character in others; enjoys watching people and seeks their motives. He is justly suspicious with some persons and justly confidential with others without any reason other than the action of this organ; feels drawn to some persons and dislikes others and is capable of intelligent love or hatred at first sight. When very small the individual has no conception of difference in character; only knows people by associating with them and learning their traits by experience; he is easily misled by not understanding the motives of others.

MIRTHFULNESS is located outward and backward from Causality, upward from Tunc and the forward part of Time and forward from the upper part of Constructiveness and lower part of Ideality. When very large it gives breadth and squareness to the forehead on a line with Comparison and Causality.

When very small the head is narrow at this point and gently slopes backward. When the organ of Mirthfulness is very large it gives intuitive perception of the absurd, inconsistent, ridiculous and

laughable; the disposition and ability to joke and make fun. Sees a funny side to everything; sees the ludicrous even in the solemn and venerable and enjoys raising a laugh at the expense of others. Mirthfulness is the comedian of sociability. It gives ready wit and turns answers into jokes, sometimes at variance with good taste. It makes jolly company. Those who have Mirthfulness very large are constantly looking for something to laugh at and make others laugh. When very small the individual has very little ability to joke or to see jokes; is bored by constant witticism; seldom laughs, and the ludicrous or humorous has no effect upon him.

AGREEABLENESS.—This organ is located directly outward from Human Nature, upward from Causality and Mirthfulness and forward from the central part of Ideality. When very large it gives fulness and breadth to the upper part of the forehead on a line with Human Nature, and great distance from the opening of the ears to the location of this organ. When very small there is usually a marked depression at this point, and the distance from the opening of the ear is much less. When Agreeableness is very large the individual will be exceedingly polite, affable, pleasant, winning, fascinating, bland and courteous; will be conciliatory, pleasing, acceptable, and will sugar over the unpleasant and disagree-

able things and make things seem pleasant that are not so. Will be decidedly complimentary ; and can say most disagreeable things pleasantly and without giving offense ; he will study to palliate, mitigate, smooth over and adjust the social relations and produce harmony out of social discord ; in manner he will be oily, sweet-tempered, low-voiced and genial, bland and encouraging ; insinuating himself into the graces of all. He endeavors to make himself indispensable, and to be all things to all men ; he acts out the aphorism, "Politeness is the oil which lubricates the wheels of society."

When very small the individual will do even kind and pleasant things in a disagreeable way. Will have little or no ability to smooth over and soften unpleasantness, and will constantly jar the finer sensibilities of the members of society with whom he comes in contact. Seems incapable of getting along smoothly and easily with neighbors and friends, and hates suavity and blandness and excessive urbanity.

IMITATION is situated just above and backward from Agreeableness, and just upward from the forward part of Ideality. When very large it gives breadth and height to the front top head, and when very small the head here slopes gently down from the median line toward the opening of the ears.

When the organ of Imitation is very large, it gives excellent qualification to copy, mimic, take pattern, follow example, plagiarize, model after the already invented, and to reproduce accurately what has been seen or heard. Those who possess this organ very large can imitate and act out almost anything. The tendency of this organ has often been confused by many Phrenologists with the tendency of the organ of Language to give physical gesture. Imitation alone does not give this tendency. It prefers following example to originating new methods; copies everything, faults, and virtues, the correct and incorrect. When very small the individual cannot copy, and prefers originating new methods to following examples.

We have given the distinct tendency of each organ in this group as very large and of each organ as very small. These tendencies are modified by working in combination with every other organ in the brain. They are also modified by Organic Quality, Temperament, Activity and the relative size of the organ.

THE MORAL SENTIMENTS.

The Moral Sentiments embrace five organs—
Benevolence, Veneration, Spirituality, Hope and
Conscientiousness.

BENEVOLENCE is located just upward and backward from the organ of Human Nature to the forward part of the top head to either side of the median line, and just upward and forward from the organ of Imitation. When the organ of Benevolence is very large the front top head on the median line is decidedly full and prominent and rises high from the opening of the ears. When the organ is very small the front part of the top head lacks height and fullness, and for the mean stingy man to have a forehead "villianously low" is proverbial. When the organ of Benevolence is very large the individual is sincerely sympathetic and generous, has the broadest charity for the frailty of friends, and in fact for the short comings of humanity in general. As the name of the organ implies, it imparts the utmost benevolence, kindness, sympathy and liberality; makes the individual self-sacrificing, philanthropic,

generous, accommodating; charitable in the broadest sense of the word; gives a desire to make others happy, and enjoyment in seeing happiness of others and ministering to their happiness; will give and act freely for the benefit and happiness of others, and is full of pity for their misfortunes. When the organ of Benevolence is very small the individual is stingy, selfish, ungenerous and unkind; seldom feels sympathy and is decidedly inhumane.

VENERATION is located in the immediate top head just backward from the organ of Benevolence, and to either side of the median line. When very large the top head rises very high at this point, and when very small there is much less distance, and apt to be a marked depression at the center of the top head. When the organ of Veneration is very large it gives a reverential, prayerful, worshipful, religious feeling for all things sacred or considered so; produces excessive reverence for the Creator of the universe as such and for all his God-like characteristics, and for the miracles in nature; gives a tendency to pray, worship, supplement, plead and to observe religious rites. It may produce idolatry, superstitious reverence and excessive respect for those in authority. It may make the individual cringing, obsequious, servile, menial, and slavish, and gives reverential respect

for old age, love for the antique; great interest in the established, and great love of relics and collecting them. It gives strong feeling of cast, social, intellectual, financial and religious, considers those fortunate in standing as possessing every attribute of perfection of character. When very small the individual has very little feeling of reverence, worship or respect. Hates long prayers, and is never appalled by the position of those in authority.

SPIRITUALITY is located upward from Ideality, upward and backward from Imitation, and downward from the forward part of Veneration. When very large it gives width to the top head on a line slightly forward from the opening of the ear. When very small the distance from the opening of the ear is less, and the top head at this point rounds rapidly toward the opening of the ear. When the organ of Spirituality is very large it gives great faith in prophetic guidings. Gives strong perception and feeling of the spiritual; gives prophetic ability; belief in spiritual existence, and implicit faith in the absolute power of spirit over matter; belief in witchcraft, premonition and spiritual guidance by dreams; feels intuitively what is right and best, and what is about to happen. Those who possess this organ very large see visions, believe in dreams, ghosts and wonders, and are very credulous, superstitious, and

easily influenced by the so-called supernatural; perceive and know things before occurrence, entirely independent of the intellectual faculties or of the senses. Have a powerful internal consciousness of spiritual communion and guidance. Are fond of the occult, intangible, mystical and magic. They act many times contrary to reason, relying upon presentiments. Spirituality in this respect is just as correct and accurate as Time, Tune, Color, Order or any other faculty;

“It is the soul that sees : the outward eyes
Present the object, but the mind despises ;
And thence delight, disgust, or cool indifference rise.
When minds are joyful, then we look around
And what is seen is all on fairy ground ;
Again they sicken, and on every view
Cast their own dull and melancholy hue ;
Or, if absorbed by their peculiar cares,
The vacant eye on viewless matter glares.”

It knows what is going to happen, and what is best and proper to do under the circumstances, and if left to itself it guides the individual correctly. When Spirituality is very small the individual has no conception of the spiritual or the infinite; no faith in premonition, forewarning or spiritual guidance; is Atheistic and

Materialistic and cannot conceive of the possibility of a Supreme power. Many people however considered Atheistic, are not so at all, and it must not be inferred that those who are so erroneously considered, have very small Spirituality.

HOPE is located back from Spirituality, upward from the forward part of Sublimity and downward from the posterior part of Veneration. When very large it gives width to the top head on a line with the anterior portion of Sublimity. When very small the top head slopes gently down, toward Sublimity, lessening the distance from the opening of the ear. When the organ of Hope is very large it gives expectation and anticipation of happiness and great success. "Builds castles in the air;" out of the ruins of which it builds other castles; enjoys all things desired, *in anticipation*. It makes plans for the future without any basis to work upon; expects every desire to culminate in the future; contemplates with keen delight the bright prospects in life; under-rates and overlooks obstacles and trouble; counts on more than is reasonable to expect; attempts more than is possible of completion; rises above present trouble by expecting better things from the future; is sanguine, cheerful, and when disappointed simply hopes for better next time; expects more than can be realized; thinks all plans

reasonable and favorable for success ; is lively, buoyant and expectant. When very small the individual is easily discouraged, hopeless, has no faith in anything, puts a damper on everything said, or proposed ; is always pouring on cold water and undertakes very little, lacking hope of success.

CONSCIENTIOUSNESS is located on either side of Firmness between Hope and Approbative-ness. When very large it gives width to the coronal region and considerable distance from the opening of the ear. When very small the head is much more narrow and sloping here. When the organ of Conscientiousness is very large the individual is governed by the highest moral principle, desires to do justice to all men and wants justice done to self. Means to be scrupulously exact and just in all dealings ; perfectly honest in intention ; frequently condemning self and weighing self-motives ; gives perfect integrity of purpose ; loves the just as just ; the right as right ; duty as duty ; hates wrong because wrong ; is honorable and upright in principle ; feels guilty when conscious of having erred. Is sincere and desires to be thorough and accurate in everything to be done ; has moral principles and strictly adheres to them and expects others to do the same. He wants everything done right and just so, and dislikes any deviation from

what he considers right. When this organ is very small the individual has little sense of accountability ; acts more as circumstances may direct than from principle. He regards principles and strict rules for ethics as old maidish, and feels under restraint if compelled to adhere to them.

We have given the distinct tendency of each organ in this group as very large and of each organ as very small. These tendencies are modified by working in combination with every other organ in the brain. They are also modified by Organic Quality, Temperament, Activity and the relative size of the organ.

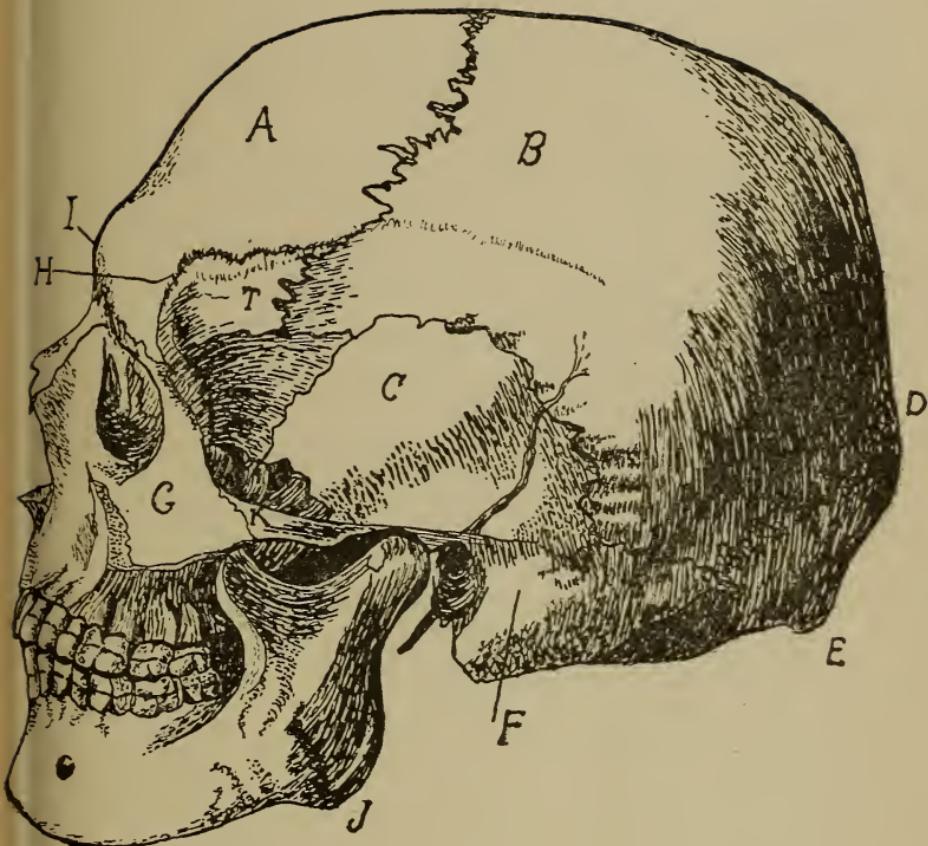


FIG. 16.

A.—Frontal Bone.
B.—Parietal Bone.
C.—Squamous portion of Temporal Bone.
D.—Where Occipital joins Parietal Bone.
E.—Occipital Protuberance.
F.—Mastoid Process.

G.—Malar, or Cheek Bone.
H.—Temporal Ridge.
I.—Superciliary Ridge.
J.—Angle of lower jaw bone.
K.—Zygoma.
T.—Temporal fossa Location of "Tune."

ANATOMY OF THE SKULL AND BRAIN.

According to Goethe the skull is simply a continuation of the back-bone or vertebral column, consisting of four vertebrae, corresponding to the Occipital, Parietal, Frontal and Nasal. According to descriptive anatomy the skull is divided into two sections, the cranium and the face. We will simply consider the cranium.

The cranium is made up of eight bones. Occipital, two Parietal, two Temporal, Frontal, Sphenoid and Ethmoid. The Occipital bone forms the posterior base of the skull, and supports principally the Cerebellum and Medulla Oblongata. The Occipital bone at birth consists of four parts, separate from one another, but at about the sixth year it consists of only one piece. At about the eighteenth to the twentyfifth year it becomes firmly united with the Sphenoid so as to form one bone of the two.

The two Parietal bones form the sides and roof of the skull and are smooth convex quadrilaterals. They are marked in an eminence in the centre—the Parietal Eminence. The Phrenological organ of Caution corresponds in location with the Parietal Eminences.

The Temporal bones receive their name from occupying the portion of the head where the hair first begins to turn grey. It is composed of three portions, the Squamous or scale like, the Mastoid portion and the Petrous portion. The Squamous portion is the anterior part, is very thin and semi-transparent and overlaps the Parietal bone.

The Mastoid portion is the posterior part of the bone. The lower part of the Mastoid portion forms the Mastoid Process which varies very much in size and form in different individuals. The Mastoid Process is situated just back of the ear and affords attachment to muscles and is much larger in individuals of muscular development.

The Petrous portion is the hardest bone in the body and contains the organ of hearing.

The Frontal bone forms the forehead. On either side of the bone is an eminence which corresponds with the location of the Phrenological organ of Causality. These eminences are especially prominent when this is well developed. Just over the orbit is the Superciliary ridge which is caused by the outward projection of the frontal sinuses. Between the Superciliary ridges is situated the nasal eminence just at the root of the nose corresponding to the situation of the Phrenological organ of Individuality. The Frontal Sinuses are generally

absent in the child, hence the nasal eminences and Superciliary ridges are smaller in the child, but are gradually developed with age. These eminences are of different sizes in different individuals, generally larger in men than in women and are frequently not of the same size on both sides, the left being usually the larger.

At birth the Frontal bone consists of two pieces which become united later along the middle line by a suture. This suture occasionally remains throughout life but usually disappears early in life. Part of the Temporal bone forms the larger part of the roof of the orbit. The Sphenoid bone is so called from its fancied resemblance to a wedge. It forms the anterior base of the skull. It consists of two greater and two lesser wings projecting from each side of the body of the bone and projecting downward are two processes called the Pterygoid. The greater wings of the Sphenoid help to support the anterior middle portion of the brain. In adult life the Sphenoid and Occipital bones unite so as to form but one bone.

The Ethmoid is a small spongy bone situated at the anterior base of the cranium between the orbits and at the root of the nose. It helps to form a part of these two cavities.

At birth the skull is not all composed of bone,

the bones at the top and sides of the skull being separated by membrane. At parts these membranous spaces are quite large and are called Fontanelles. There are six fontanelles, the anterior being the largest and it corresponds to the junction of the coronal and sagittal sutures or the articulation of the Frontal with the Parietal bones. The Posterior fontanelle is much smaller and is located at the junction of the Sagittal and Lambdoid sutures; the other two, on the sides of the skull, close soon after birth.

THE SUTURES. (Sutura—a Seain.)

There are three sets of Cranial Sutures, located at the vertex, sides and base of the skull. There are three Sutures at the vertex—the Sagittal, Coronal and Lambdoid. The Sagittal Suture extends from the middle of the Frontal bone to the Occipital bone, and is formed by the junction of the Parietal bones at the top of the skull. When the two halves of the Frontal bones are not united, this suture runs to the root of the nose. The Coronal Suture runs across the vertex of the skull at the junction of the Parietal and Frontal bones. The Lambdoid Suture is formed by the junction of the Parietal and Occipital bones. It commences with the Mastoid of the Temporal bone and extends to the end of the Sagittal Suture.

The Sutures at the side of the skull, three in number, are parts of a single suture which runs from the lower end of the Lambdoid Suture to the lower end of the Coronal Suture. The names of the three divisions correspond with the position—Spheno-Parietal, Squamo-Parietal, Masto-Parietal. At the base of the skull are four Sutures at the junction of the several bones in that region.

THE BRAIN.

The Brain is divided into four principal parts—the Cerebrum, Cerebellum, Pons Varolii and Medulla Oblongata. The Cerebrum is the largest part of the brain and occupies the greater part of the cranial cavity. The Cerebellum (little brain) occupies the base of the occipital portion and is separated from the Cerebellum by the Tentorium Cerebelli. It is connected with the rest of the brain by means of bands or crura.

The Pons Varolii is that part of the brain which rests upon the basilar process of the Occipital bone, connecting the various portions of the brain, by the crura, and is connected below to the Medulla Oblongata.

The Medulla Oblongata, or oblong body, connects the brain with the Spinal Cord, and lies beneath the Cerebellum.

The Cerebrum is divided into two halves by a

longitudinal fissure. This fissure extends through the whole length of the Cerebrum in the middle line. It lodges the falx cerebri, or scythe-like process of Dura Mater, a fibrous membrane, which lines the interior of the skull, and covers the whole brain. Next to the Dura Mater is the Arachnoid membrane, so called from its extreme thinness. Next to this is the Pia Mater, a vascular membrane. This membrane covers the gray matter of the convolutions of the brain. If the Pia Mater be removed the surface of the Cerebrum will show a number of convolutions separated from each other by depressions. (See Fig.) The outer part of the convolutions is composed of gray matter.

Anatomists divide the Cerebrum into three lobes, according to position, Anterior, Posterior and Middle.

The Cerebellum, or little brain, occupies the lower occipital fossæ. It is separated from the posterior lobes of the Cerebellum by the Tentorium. The surface of the Cerebellum is not convoluted like that of the Cerebrum, but is traversed by numerous curved furrows which vary in depth in different parts. The under surface of the Cerebellum is divided into two lateral hemispheres by a depression. In this depression lies the back part of

the Medulla Oblongata. Each hemisphere of the Cerebellum divides into an upper and lower portion by a deep horizontal fissure, and from this fissure other smaller fissures branch out dividing the Cerebellum into lobes.

The average weight of the brain in a male is about 49 or 50 ozs., or a little more than three pounds, and that of a female is about 45 ozs. The weight of the brain increases very rapidly up to the seventh year, and more slowly thereafter, and it reaches its maximum weight between thirty and forty years. After this period it is said that the brain diminishes slowly in weight as age advances and the mental faculties decline.

The weight of the brain determines the mental capacity of the individual, but there is a decided difference between *weight* and *size* of the brain, as has already been explained, although ordinarily the size bears a relation to the weight. In some very distinguished individuals the brain has reached as high as 63 to 65 ozs. in weight.

PART II.

HOW TO MAKE PRACTICAL DELINEATIONS OF CHARACTER.

There are eight foundation principles in Phrenology to be constantly born in mind in reading character.

First. The brain is simply the instrument of the mind.

Second. The brain is divided into two hemispheres longitudinally, hence each organ of the brain is double and is developed from a center between the opening of the ears. Therefore the distance from the opening of the ears to the surface of the brain determines length of the brain fibers. The wide head for Animality, the high head for Morality, full frontal lobe for Intellectuality and Social tact, full back head for Social love and full crown for Ambition.

Third. There are nine natural groups of organs, the individual members of each group depending naturally on the other members of that group for development, restraint and co-operation.

Fourth. There are forty-two individual organs in the Human Brain, each of which has an individual tendency, but which tendency may be affected by any of the other brain organs, by Organic Quality, by Temperament, by health determined by the physiognomical signs, by activity or by relative size of the organ.

Fifth. All other things being equal, viz., Health, Organic Quality and Activity, size is the measure of power.

Sixth. Organic Quality—two elements—Fineness and Density, decides the cast, class and tone of the individual.

Seventh. Health and disease greatly vary the abilities and character of the individual.

Eighth. A perfectly balanced head must be kept constantly in mind, and any deviation from this must be noted as a guide in estimating relative distance from the opening of the ear.

COMBINATIONS OF TEMPERAMENTS AND
FACULTIES.

To make a practical delineation of character it is necessary to know how the temperaments and faculties combine with each other. We have given the individual tendency of each individual Temperament, of each of the nine individual Groups and of each of the forty-two organs of the brain as very large and very small. We shall now give the modifications by their inter-relations and co-operation. Of course there is a wide range for variety in character between the brain faculties being very large and very small. Phrenologists usually consider seven primary degrees of difference between these two extremes, classifying them thus ; very large, large, full, medium, average, small and very small, with intermediate degrees, but the size of each group of organs and of each organ must be compared relatively with the size of the brain, and with each individual organ or group of organs in the brain.

The degree of Temperament is likewise determined, i. e., each temperament is compared with

the strength of the other two, and each temperament is named in the order of its strength. Thus, Vital-Mental Temperament would mean Vital in predominance, Mental secondary and Motive last. Here strongest we would expect to find emotionality, versatility, vivacity and the tendencies in general of the Vital Temperament, but largely modified by refinement, delicacy, intellectuality, and the general characteristics of the Mental Temperament. See fig. 3. For instance, an individual so constructed, as far as Temperament is concerned, would be emotional, vivacious, cheerful, good natured, hearty, enthusiastic in a refined and intellectual sense. His emotionalities will partake of sensitiveness, intensity, fineness and acuteness. The impulses are quicker, the business intuitions keener, but the individual will lack power, force and determination and the endurance that would have been given by the Motive if it were stronger. Fineness rather than Density in Organic Quality is likely to accompany this Temperament and if so the inclinations and capacity will be correspondingly modified. In fig. 3 we have sufficient Motive to furnish necessary power and endurance.

Vital-Motive Temperament means Vital in predominance, Motive secondary and Mental last. An individual so constructed would possess the charac-

teristics of the Vital, have strong emotions, slow impulses and be full of ardor and power; have the business abilities given by the Vital temperament, but would be slow in decisions, and would have great physical endurance. He would, however, lack the keen intuitions and perceptions given by the Mental. Coarse Organic Quality is likely to accompany this Temperament and if so the character will also partake of its influence.

Mental-Vital means Mental in predominance, Vital secondary and Motive last. The individual possessing this Temperament will be finely constructed, sensitive, nervous and delicately organized; is exceedingly active, sprightly, vivacious and impulsive, but lacks power, endurance and muscular strength. Will have small bones and muscles, but will be plump and rounded. Will be graceful and pleasing physically; will be brilliant, oratorical and quite versatile; apt to be poetic, artistic or literary. This Temperament is usually accompanied by very fine Organic Quality, which would increase these tendencies. (Fig. 17.)

Mental-Motive means Mental in predominance, Motive secondary and Vital last. Here the activity of the Mental Temperament is greatly modified by the heaviness and deliberation of the Motive, if the Motive temperament is a predominance of the bones.



Figure 17.

ANNA CORA MOWATT RITCHIE.

Well balanced intellect. Emotional and sensitive organization.
Mental Vital Temperament.

The individual will be tall, lank and bony; will have great mental force and power; great strength of mentality; will be capable of prolonged mental effort. If the muscular element is the stronger, the activity of the Mental temperament is increased by the perfection of development of the muscular system which gives muscular and mental endurance with activity. The inefficiency of the Vital Temperament will greatly impair the digestive and circulatory systems, and the individual will be spare and slight built with very little superfluous tissue. Will be close-nit and compact. (Figure 18.)



Figure 18.

MARY A. HOLLINGSHEAD. [Reader.]

Mental-Motive Temperament. Finely and delicately organized.

This Temperament is usually accompanied by Fineness and Density of organic quality, giving corresponding characteristics.

Motive-Vital means Motive Temperament in predominance, Vital secondary and Mental last. The individual who possesses this Temperament will

have great physical power and endurance, will be a powerful, strong and healthful animal; will be tough, forceful and tenacious, but will lack intellectual stimulus and power; will have little desire to acquire knowledge from books, but will have quite a fund of practical information, which he will derive from experience and contact with things. This Temperament is usually accompanied by coarseness but density of Organic Quality, adding to his animal nature and giving physical endurance.

Motive-Mental means Motive Temperament in predominance, Mental secondary and Vital last. This Temperament gives strength, endurance, firmness and power of muscle and brain. The individual will have great activity when aroused; have concentration and mental application and the desire to be at the head of whatever is undertaken. Is ambitious and energetic and has a positive and decisive manner. This Temperament being usually accompanied by great Density, and fair Fineness of Organic Quality, gives thoroughness and tenacity. An individual of this type has practical intellect. In form he is usually tall and slender, but strong and wiry.

In combinations of the Motive Temperament allowance must be made for the element which is in predominance, the Bony or Muscular.

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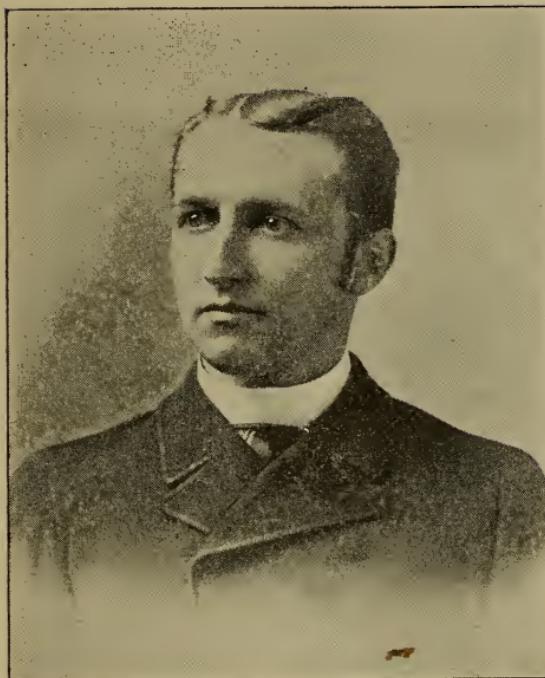


FIG. 19. Harmonious Temperament. Harmonious Brain.

BALANCED TEMPERAMENT. In this Temperament we find harmonious blending of all three of the original Temperaments. This is the perfection of Temperament. Here we have expressed the fineness, sensitiveness, and intellectuality of the Mental, strengthened by the force, power, endurance and concentration of the Motive, and softened by the buoyancy, emotionality and heartiness of the Vital. (Fig. 19.) Those possessing this

temperament are very versatile, and very capable of performing great varieties of work well. They have sufficient intellectuality for professional work, sufficient endurance and power for muscular work, where there is an intellectual stimulus and sufficient business capabilities given by the Vital, and unless too versatile are usually exceedingly successful, happy, and useful citizens. They have pretty well balanced heads, faces and bodies; have broad shoulders and full chest, the head and face symmetrical and the hair fine, strong and soft. This Temperament is usually accompanied by well blended Organic Quality, which adds to the refinement, power and capacity.

Two of the Temperaments may be equally strong and the third represented less strongly, or one may be quite strong and the other two much less, but equally strong with each other. The degree of the relative strength of each Temperament must be taken into consideration and their tendencies correspondingly modified.

In fig. 4 we have the Motive Temperament very strong and the Mental and Vital about equal. In cases of this kind the characteristics of the strongest Temperament must be given fully without any distinct modification from either of the other two Temperaments except in the relation they

exist in regard to degree of development.

Now having determined the tendencies of Temperaments and Organic Quality by combination, as these things are of the first importance in estimating character, they must not be lost sight of when estimating the strength of the organs and tendencies of combinations of organs and groups of organs, and Temperaments. The next thing to be considered is which group or groups of organs predominate and which are the most deficient. In order to estimate the size of the different groups the size of the brain must be determined by actual measurement. To determine the strength of the moral organs and Personal Sentiments draw a tape measure from the opening of one ear to the opening of the other, letting it pass directly over Firmness. This will give the height of the head at a point from which all organs on the top head may be determined. Then measure the circumference of the head so that the line will pass around the base of the brain. To get this measurement pass the tape line around the head from Individuality to Individuality over the Occipital spine. This measurement gives the circumference of the base of the Cerebrum. The average of this measurement is 22 inches in the male head and should compare with 14 inches over the top. The

average measurement in the female is about $21\frac{1}{4}$ inches with generally about $13\frac{1}{2}$ inches over the top. In this connection it will be seen that the character of the person will possess most prominently the features of that group which predominates, and the direction in which the other groups will act is guided by this predominance ; and the predominating group will be affected first, by the next largest group, while the weakest group will affect the character in a much less degree but if very small will affect the character more, but negatively to its normal mission.

For example ; (a) If the Social Conforming Group is largest and the Social Propensities the smallest the individual will be pleasant, agreeable, mirthful, imitative, and will understand Human Nature exceedingly well ; will be able to imitate the feelings and emotions of human beings ; will be able to show off their frailties in a ludicrous way, but will have no real love for Humanity ; will feel no social impulses ; will dislike children, care little about the society of the opposite sex, but will make strong effort to be agreeable when in their society. If the Personal Sentiments be large he will desire to be in society, not for any love of people, but simply to gratify his love of praise, his confidence in self-superiority, and to study, imitate, amuse and flatter people, to gratify his love of ability to conform to

social usages, and to gratify his love of praise and prominence. Not having genuine social feeling and instincts he will make few real friends ; will be unable to win the genuine affections of others as his actions in society will carry with them their own deception. He will be cold-blooded but polished ; will lack warmth, ardor and feeling in social relations.

For another example ; (b) If the Literary group is the largest, the Perfecting group next and Animal Propensities smallest, with fine Organic Quality and Mental Temperament, the individual thus endowed would, of course, have literary ability, in an artistic, poetical and musical sense. His productions would be musical, rhythmic and would be given in poetry or blank verse rather than in prose ; he would write things abounding in sentiment, beauty and variety of expression ; would write beautiful descriptions of locations and places ; would love to travel and write about and talk about experiences in travel ; would have a mania for reproducing past experiences ; would revel in history, but in all productions and in all literary and musical composition would lack force, executiveness and courage and would be raised far above the material selfish world. He would place little value on life ; he would be exceedingly esthetic and would keenly

enjoy the esthetic and sentimental and the beautiful, elegant, delicate, magnificent and thrilling in literature and music ; would be passionately fond of vocal music.

For another example. (c) If the Reasoning Group is the largest, Moral Group second, and Perceptive Group smallest, Vital-Mental Temperament with Fineness of Organic Quality but less degree of Density the individual would be theoretical, visionary, impractical, ethusiastically religious, hopeful, cheerful, impulsively generous ; would have many theories for benefiting, elevating and improving humanity ; would be very much interested in the studying and reasoning out of theology ; would be building "castles in the air;" would plan most things without foundation ; would be sympathetic but would be so impractical that his kindnesses would be less valuable than he would intend them, as he would plan without foundation and would be unable to carry out his full intentions. If the Personal Sentiments are well developed he would desire to be thought capable and would consider himself much more capable than his abilities would warrant ; would desire the appreciation of others and would constantly be planning to attain prominence ; would have high sense of character and would be very careful to retain character. He would have con-

siderable positiveness which would be largely modified by the Vital element in his temperament. He would be dignified but hearty, hopeful, full of expectation and of reverence for things which he really considered above him. He would be kind, philanthropic, trustful and full of faith and worship for spiritual things and would have reasons and theories for his beliefs, though probably no practical foundation.

These combinations of groups are too numerous for the scope of this book, and we have simply given these as examples of possible combinations. In these examples we have represented each group. On preceding pages we have given the tendencies of each group of organs as very large or very small and the examiner by referring to indications there given and by observing the rules at the beginning of Part II, will be able to get this part of the delineation pretty accurate. Give full credit to the tendencies of the strongest group, and modify those by the tendencies of the next largest group and of the smallest group and other conditions.

COMBINATIONS OF FACULTIES, GROUPS, TEMPERAMENTS AND ORGANIC QUALITY.

We are now ready to make a practical delineation of character. For simplicity we shall continue delineation (A) given above.

If in the Social conforming group, Imitation is the largest organ, and Secretiveness is very large, with Ideality and Benevolence small. Mental Motive Temperament; only fair Organic Quality, good Density but not very great Fineness, he will be sly, cunning, deceptive, and his excellent ability to conform to social usages strengthened by his excessive development of the organ of Imitation will give him the ability to worm himself into the affection and regard of people, whom for motives of self-advancement he desires to know, and he will enjoy deceiving the people as he has no social feeling to restrain him. He will consider any deceptive imposition a good joke and will revel in opportunities and seek opportunities to deceive others. He will be an all around policy man. He will hate humanity and consider them only stepping stones for his own personal use. He will have very little refinement; will have inordinate appreciation of self to the obliteration of everybody else. He will enjoy playing practical jokes; will enjoy imitating the habits of people. His intellectual capabilities will be blunted by coarseness of Organic Quality, and he will be capable of great harshness of feeling toward humanity. Will consider self and self motives first. He will have little interest in the delicately perfect, and together with his tendency to

conform to society he will dress fashionably always but often wear clothes unbecoming. He would be rather cautious about methods of proceeding with people, and would seek the approval of society for selfish interests. Would have considerable positiveness and application.

Example (B) : If in the Literary Group Time and Tune were the largest, with full Continuity, and good Perception, his literary talents would run in a musical direction, and as a musical composer he would have excellent ability. With large Hope and Spirituality his musical compositions would be of profound sentiment and poetic reverie. His compositions and executions would not be possessed of the forceful, powerful or tempestuous, but would be soft, inspirational, sweet, harmonious and brilliant; they would be full of sentiment, pathos and delicacy of tone modulation. If Comparison were well developed he would see likenesses between music and nature and music and human feelings and in fact would see musical comparisons in every thing. His music would be full of the songs of birds, rippling of waters, chimes of bells and the voices of human beings expressing all kinds of emotions. With full Imitation he would have great tendency to descriptive writings and could express and imitate anything in musical composition.

In example (C): If in the Reasoning group Causality were the largest organ, Agreeableness, Parental love and Conscientiousness large and Approbateness full with small Continuity, the individual would have impulsive reasons and excuses for everything; would impulsively jump at conclusions; would have reasons for things before understanding the nature of the thing in question; would make excuses for self and others agreeably and pleasantly; would be bland and pleasant; would explain things that he had said for fear that they would not be agreeable; and would endeavor to say everything in an agreeable manner; would be exceedingly impractical; more agreeable than the occasion would warrant; exceedingly indulgent, agreeable and impractical with children, but would desire to raise them properly; would be exceedingly just, upright and truthful in dealings and would carefully guard the moral reputation, the interests of the children in the family, and the intellectual standing; would be intuitive, imaginative and susceptible. He would have very little ability to apply himself in any line of work and almost no ability to apply himself to physical work; would be changeable and would always have a new scheme or new plan in view in which he was interested.

These examples will furnish the *idea* of combinations, but as every one is differently constituted there can be no limit to combinations; and no amount of combinations that we might cite here would be of any value to the examiner when making a practical delineation. These are only illustrations of possibilities in combinations. The examiner must develop his own abilities; must develop Locality, Calculation, Constructiveness, Comparison and Form in order to locate, estimate and combine the organs and groups of organs, the Temperament and quality of organization. He must develop the Reasoning Group to be able to arrive at conclusions and make combinations, and he must have Language and Constructiveness well developed to construct his sentences and to express his thoughts readily.

As every organ, in some degree, is possessed by every individual, it is not necessary in delineating character to pay much if any attention to the organs that in development are neither large or small except as the delineator can see their inter-relation with other organs which are either decidedly strong or weak. The delineator, should pay great attention to the organs developed in excess of the others and should describe them in the most minute details, for their influence on the character is almost inestimable. He should also pay close attention to

the organs that are very small and describe them negatively to their normal mission, for their influence, as has been previously stated, is very strong. In the balanced head the slightest deviation from balance is of the greatest consequence in changing the balance of the organization.

Observe closely the physiognomical signs in their relation with the Phrenological developments and combinations, as the physiognomical signs indicate the *activity* of the faculties rather than their *relative capacity*.

Often an organ in developing will develop toward another organ bounding it and the two organs will seem to be developed together as one. In such cases the two organs will work together in the closest inter-relation, the stronger one being the prime mover, but all of its actions will be closely affected by the other organ. For example; Self Esteem may be developed toward Firmness and the posterior part of Self Esteem be rather deficient, in which case the individual would have indomitable will power, would be positive, self-asserting, bold and forward, but would not be independent, and would not have the self-respect that he would have if the backward part of the organ of Self Esteem were not deficient.

If Constructiveness were large and developed toward Ideality which is also well developed, the

individual would have a perfect mania for making dainty little bits of fancy work, delicate and fine laces. Would revel in reconstructing millinery, in touching up things already made and adding a dainty touch of beauty to everything made or handled. If he had good business ability he would engage in a business where things of delicacy and beauty were manufactured and handled.

Also observe closely the recent developments of the organs which will mark recent mental development and culture; These may be determined by the conical appearance of the organ in question. When any organ in the brain is undergoing rapid development by constant exercise the bony integument correspondingly undergoes development in order to make room for the additional development of the brain. The organ in developing will naturally push upward from the center of development. This being the case it gives the organ a conical appearance. Also note the deterioration of any organs. In direct opposition to the prominent development of the center of an organ undergoing culture the retrograding organ would become depressed. As the skull assumes all the shapes of the brain in the natural process of waste and repair, if an organ undergoes absorption by disuse or disease, the skull will, in course of time, show

evidence of the deficiency of the organ. These cases of rapid development and marked deterioration are not numerous but when observed are of remarkable interest and importance.

For example, if an individual who had originally possessed large Hope, large Aquisitiveness, and large Conjugalit, but upon examination Hope were found to be centrally depressed, it would be reasonable to suppose, connecting his large but depressed Hope with the excessive development of Conjugalit and Acquisitiveness, that he was originally exceedingly hopeful, buoyant and light-hearted but had *certainly* and *positively* met with serious reverses, and either great financial disaster had overtaken him or he had been greatly disappointed in winning the affections of the one loved, or the reciprocation of his affections had been disturbed by parental or other outside interference, or possibly by the death of the loved one. He has probably sustained by death the loss of a congenial wife or betrothed, on whom all his affections have been centered. But the examiner can state positively that either his affections have been blighted or he has met with heavy financial reverses that have overwhelmed his natural buoyancy. Supposing the first case, it is not improbable that the individual would sustain financial reverses as well, through

the neglect of business duties occasioned by the grief over the conjugal loss, and in this case his large Acquisitiveness would add to depressing his Hope.

This example is simply to illustrate the philosophy of the inter-relation of the organs and how the disappointment of one active organ will effect another very strong organ by working with it and vice versa—Conjugality acting on Hope, Hope acting on Acquisitiveness, and finally Acquisitiveness acting back on Hope.

Everybody in the world is good for something, and it is the duty of the Phrenologist after estimating the character to advise the individual regarding his talents and the line in which he may use those talents to the best possible advantage. To do this successfully the leading characteristics of the person must be kept in mind, and vocations sought out that will necessitate the exercise of these strongest organs so that they may most ably compete with others. We will now give combinations of organs and business qualifications required for different avocations. These examples will give an idea of what is necessary to consider in relation to choosing a vocation.

In the following we are giving the qualifications and necessary abilities to insure the best possible success in the avocations described. A man may possess only some of these abilities in a marked degree and still be proficient. Do not expect to find all the best qualifications for success in any line in all men but decide to what position the Phrenological developments most nearly approach. The degree of ability one would have for any pursuit may be estimated by comparing his ability with all the requirements of that position, and will also depend upon the size and quality of the brain and body.

Phrenological Development.

- Vital Mental Temperament with Density.
- Large Destructiveness.
- Full Benevolence.
- Large Hope.
- Large Spirituality.
- Large Constructiveness.
- Large Locality.
- Large Reasoning Organs.
- Good Perceptives.
- Large Human Nature.
- Full Self Esteem.
- Large Vitativeness.
- Large Order.
- Full Conscientiousness.

Qualifications.

- Absolute Accuracy.
- Force.
- Self Reliance.
- Executiveness.
- Mechanical Ability.
- Knowledge of Human Nature.
- Foresight.
- Interest in and Love of Life.
- Application of Cause to Effect.
- Good Practical Talent and Judgment.
- Kindness and Sympathy.
- Strong love for and interest in Humanity.
- Blandness.
- Tact.
- Knowledge of Human Nature.
- Reliance in self and power to win the confidence of his patients.
- Good Reasoning ability.
- Keen Observation.
- Enthusiasm.
- Foresight.
- Faith.
- Tendency to be jovial and light hearted.
- Prudence

Family Physician.

Surgeon.

Phrenological Development.

Almost any combination of Temperament, but no one Temperament inordinately prominent or inordinately deficient.

Large **Combativeness.**

Large **Hope.**

Large **Perceptives.**

Large **Comparison.**

Full **Eventuality.**

Full **Destructiveness.**

Full **Secretiveness.**

Large **Language.**

Large **Self Esteem.**

Full **Approbativeness.**

Full **Firmness.**

Mental-Motive or Mental-Vital Temperament.

Large **Veneration.**

Large **Hope.**

Large **Spirituality.**

Large **Conscientiousness.**

Large **Language.**

Large **Intellectual lobe.**

Large **Social Organs.**

Fair **Firmness.**

Good **Self Esteem.**

Large **Benevolence.**

Large Social Conforming Organs,
Strong Emotional nature.

Qualifications.

Shrewdness.

Courage.

Argumentative Ability.

Love of Debate.

Force.

Executiveness.

Strong Practical Talent.

Good Reason.

Fine Analytical Tendencies.

Excellent Language.

Good Memory of previous cases and law in general.
Quickness and ready flow of speech.

Ambition.

Self Reliance.

Buoyancy and Expectancy.

Lawyer.

Kindness.

Sympathy.

Love of Humanity.

Desire to instruct and elevate others.

Interest in human development.

Good conversational and oratorical ability.

Strong social feelings.

Strong Reverence, Faith and Hope.

Perfect honesty and sincerity of purpose.

Good intellect.

Self-Reliance and Positiveness.

Strong Emotional nature.

Clergyman.

Phrenological Development.

Mental-Motive or Motive-Mental Temperament.
 Good Organic Quality.
 Large Perceptives.
 Good Reason.
 Large Continuity.
 Activity.
 Large Constructiveness.
 Full Destructiveness.
 Full Human Nature.
 Full Agreeableness.
 Large Personal Sentiments.
 Full Caution.

Qualifications.

Ability to act quickly and correctly.
 Self-Reliance, and firmness.
 Carefulness and Prudence.
 Ability to apply self closely and connectedly, and stick to it as long as the occasion demands.
 Mechanical ability.
 Good Judgment.

Dentist.

Mental-Motive, Motive Mental or Mental-Vital.
 Large Literary Organs.
 Large Social Propensities.
 Large Social Conforming.
 Large Firmness.
 Large Continuity.
 Full Approbative ness.
 Large Conscientiousness.
 Good Organic Quality.

Teacher.

Serenity,
 Cheerfulness,
 Quiet, Self Reliance.
 Analytical Tendencies.
 Evenness of Temper.
 Strong Social feelings.
 Strong love of Children.
 Good knowledge of human nature.
 Agreeable, positive, serene and self-reliant manner.
 Patience and suavity.
 Sensitiveness to public opinion.

Phrenological Development.

Nearly a Balanced Temperament.

Large Language.

Large Time.

Large Locality.

Full Tume.

Good { Comparison.

Good { Causality.

Large Eventuality.

Large Constructiveness.

Full Combativeness.

Full Destructiveness.

Full Hope.

Full Social Sentiments.

Large Perceptives.

Large Sublimity.

Large Continuity.

Large Social Organs.

Full Self Esteem.

Qualifications.

Ability to present thoughts with spirit, rapidity and force.

Ability to appeal to the feelings and reason.

Ability to gather news and present it agreeably and entertainingly.

Patience and Concentrativeness.

Versatility.

Knowledge of Human Nature.

Ability to take off the faults and frailties of people in a witty and satirical manner.

Good memory.

Interest in political and all public and social affairs

Editor.

Phrenological Development.

Good Mental Temperament, with either Vital *for* feeling) or Motive (for intensity) second.
 Large Tune and Time.
 Large Language.
 Good Constructiveness.
 Full Order and Locality.
 Full Combativeness.
 Large Continuity.
 Large Perfecting Group.
 Large Imitation.
 Good Calculation and Comparison.
 Good Organic Quality.

Musician.**Qualifications.**

Wiry, fine, susceptible nature.
 Susceptibility to harmony and discord.
 Ability to memorize.
 Ability to interpret compositions correctly.
 Ability to read music rapidly.
 Application to study.
 Courage and power to overcome difficult execution.
 Emotionality and intensity of feeling.

Painter.

Sincere love of the beautiful and practical in nature.
 Sympathy with all of Nature's moods.
 Keen sensitiveness to harmony in color and form.
 Ability to emphasize and bring out the beautiful, and ignore the inharmonious.
 Strong imagination.
 Vividness of conception.
 Love of human expression and ability to interpret human moods.
 Strong executive ability, activity and mechanical ability, so as to be able to reproduce while in sympathy with an idea.
 Strong Originality.

Phrenological Development.

Same as for Painter, with larger Combativeness and
Destructiveness. Less Color. Larger Form,
Size, Weight and Calculation.

Qualifications.

Same as for Painter, with more executiveness, force
and resistance.
Calculating ability, accurate conception of relation
between form and size.
Absolute control over muscular motion in execu-
tion.

Sculpturer.

Approach to the Mental Temperament.
Good Organic Quality.
Fineness and Reasonable Density.
Large Perceptives.
Large Perfecting Group.
Large Inhabitiveness.
Large Approbativeness.
Full Conscientiousness.
Large Continuity.
Large Imitation.
Good Comparison.

Architect.

Fine organization.
Great accuracy.
Painstaking and thoroughness.
Carefulness regarding detail.
Good practical talent.
Love planning and constructing correctly.
A high conception of the beautiful, quaint, the
substantial and magnificent, and ability to
reproduce these.
Love of homes.
Close application, that no detail may escape, to in-
sure accuracy and perfection of plan.
Ability to follow and imitate, or to improve plans of
others.

Phrenological Development.

Mental, with preferably the Motive temperament following in Male, and Vital following in Female.

Very large Social propensities.

Very large Social sentiments.

Large Comparison.

Large Literary Group.

Large Ideality and Sublimity.

Large Order, Form and Weight.

Large Self Esteem.

Large Approbativeness.

Large Imitation.

Qualifications.

Understand human nature perfectly, and be thoroughly in sympathy with human nature.

Enjoy imitating and portraying the feelings, emotions, moods and character of human beings.

Male should be decidedly masculine, and female decidedly feminine.

Fine conceptions of character.

Good Memory.

Ability to express feeling and emotion by gesture, tone or language.

Fine conception of the musical modulations and intonations of voice, and the rhythm of time and motion. Grace of action and motion.

Ambition, and appreciation of praise and public opinion.

Strong Self-Reliance and Self-Confidence.

Actor.

Designer and Decorator

Mental Temperament.

Large Causality and Comparison.

Large Perceptives.

Large Perfecting Organs.

Large Continuity.

Full Personal Sentiments.

Good Imitation

Delicacy of conception of the beautiful, the artistic, the conventional, of harmony and contrast in color, and arrangement and form, and ability to construct and reproduce and rearrange these things.

Self-application, self-reliance and ambition.

Phrenological Development.	Qualifications.
Motive-Vital Temperament. Density of Organic Quality. Large Constructiveness. Large Sublimity. Good Reasoning Organs. Large Form, Size, Weight and Calculation. Large Destructiveness. Large Combativeness. Full Self Esteem and Firmness. Full Caution.	Great strength and endurance. Positiveness and decision. Sympathy with the powerful, strong and enduring. Strong sense of appreciation of power, quantity, size, proportion and structure. Mechanical ability. Interest in and appreciation of the mechanical and mechanical principles. Strong Self-Reliance and Self-Confidence.
Vital Motive Temperament. Fair Organic Quality. Large Constructiveness. Large Perceptives. Large Combativeness. Full Destructiveness. Good Reasoning Organs. Full Imitation.	Does not require the Density of organization of the Mechanical Engineer, as he works with lighter and softer material. Requires less force, positiveness and executiveness. Mechanical accuracy and inclination. Ability to estimate proportion, size and accuracy in measurement.
Mental Temperament. Great Fineness and good Density. Large Constructiveness. Full Ideality and Sublimity. Large Reasoning Organs. Good Perceptives. Large Locality.	Appreciation of the delicately accurate and mechanical. Great accuracy and sympathy with the minute, delicate and perfect. Accuracy of arrangement, position and place. Ability to reason from cause to effect.

Mech. Engineer.

Carpenter.

Watchmaker

Phrenological Development.

Mental Motive 'Temperament.
Good Causality and Comparison.
Good Imagination, Agreeableness and Human Nature.
Full Ideality.
Large Constructiveness.
Good Perceptives.
Fineness of Organic Quality.
Large Approbative ness.

Qualifications.

Rapidity, accuracy, and ability to plan, copy and construct.
Interest in Human Nature, desire to please, ambition to do work well.
Correctness in measuring and patterning.
Sense of the beautiful, tasteful, and interest in the styles.

Dress maker.

Vital Temperament with good Mentality, with Organic Quality adapted to the business.
Large Destructiveness, Secretiveness and Acquisitiveness.
Full Caution and Firmness.
Large Self Esteem.
Large Social Sentiments.
Good Reason and Perceptives.
Full Social Propensities,
Full Hope.

Business manager.

Good business ability.
Policy, shrewdness and economy.
Executive ability.
Speculative ability.
Intuitive knowledge of Human Nature, and ability to conform to social usages.
Self-Reliance and Determination.
Full intellectual capacity.

Phrenological Development.

- ight Motive Temperament, with Good Mental and Vital.
- Large Social Conforming Group.
- Large Language.
- Large Constructiveness.
- Full Locality.
- Large Time.
- Full Eventuality.
- Large Form.
- Good Social Propensities.
- Full Secretiveness.
- Full Combativeness and Destructiveness,
- Full Acquisitiveness,
- Large Self Esteem and Firmness.

Qualifications.

- Adaptability.
- Intuitive knowledge of Human Nature and ability to please and persuade.
- Ability to talk freely.
- Memory of faces, places and conversation.
- Good business ability.
- Argumentative ability.
- Desire to travel and see.
- Self-Reliance and persistence.

Canvasser or Salesman

Stenographer, Bookkeeper

- Mental Temperament.
- Good Organic Quality.
- Full Human Nature and Agreeableness.
- Large Eventuality.
- Full Individuality.
- Large Locality.
- Large Time, Order, Calculation.
- Full Size and Weight.
- Full Veneration.
- Good Continuity.
- Full Conscientiousness,

- Activity, Accuracy and Susceptibility.
- Affability, respect and integrity.
- Good Memory.
- Good penmanship.
- Punctuality.
- Accuracy in figures.

There are many more trades and professions but we have given here some of the most important ones from which may be derived sufficient knowledge of the principles of this part of the subject. There are many occupations which require similar qualifications to some given here either in a less or greater degree, and the delineator must use his own judgment in determining these qualifications and the necessary Phrenological Developments to fulfil same.

Persons of light build and who are finely organized will succeed better in occupations requiring dexterity, mentality, and activity but will not be fitted for occupations requiring physical strength and endurance. Persons strongly and powerfully organized will succeed best in occupations where heavy work is required and where power, endurance and courage are necessary.

People who have business ability and mechanical ability should engage in such enterprises as are adapted to the rest of their organization. If they are strong, dense and powerfully organized they should engage in the manufacture of heavy and strong articles, but if finely organized and of a slight build they should engage in the manufacture of delicate, minute, perfect and fragile materials.

The different Phrenological developments have

also a strong influence in directing the inclinations of an individual. For instance a man with large Social Propensities with very large Parental Love and with a fine organization will enjoy manufacturing or dealing in toys, furniture and all sorts of things adapted to the use, comfort or entertainment of the young, and also novelties and articles for use in the home.

If the individual was raw-boned, strong and muscular, dense and powerfully organized, he would most likely engage in the constructing of heavy machinery, or iron bridges, etc. He would like to do heavy work, and use his muscular powers. If he had large Perceptives and good Constructiveness with full Self-Esteem he would be a capable planner and superintendent of the construction of heavy mechanical engineering work.

ADAPTION IN MARRIAGE AND FRIENDSHIP.

Of more importance even than adaptions of talents to given pursuits are correct adaptions to insure harmony in marriage. Character is probably more largely molded by harmony or inharmony of marital environment than by any other one thing. To insure harmony in marriage there must be mutual admiration and respect and mutual sympathy, understanding and inclination. And besides these each must depend on the other to supplement and bring out the latent characteristics and restrain those that are over-strong. There must be conditions favorable to superior off-spring. All these will insure love, for love is only gratified by something that is congenial and is founded always on natural laws. The same Natural Laws that induce harmony in self will insure harmony in marriage. The more nearly we approach a balance in character, the happier and more harmonious we are. In marriage the aim should be to create a harmony, by choosing one who will supplement our character, and if true harmony exists the results in every respect will be harmony.

In Temperament, *both* together should represent as nearly as possible a balance of all the Temperaments. For instance, if the Vital Temperament is deficient in one it should be supplied by the other. If the Motive Temperament is too strong in one it should be less in the other. If the Mental Temperament be deficient in one it should be strong in the other, as far as Temperaments are concerned. In Organic Quality both should be equal, taking both elements into consideration. One may be fine and the other dense, but they should be equally so, to insure similarity of caste, class and tone. In complexion marriage should represent the brunette and the blonde. One possessing a medium complexion should marry one possessing a medium complexion or either extreme of complexion. The brunette should marry the blonde or one possessing the characteristics of the blonde. One should be decidedly effeminate and the other should be decidedly masculine, or each should approach a balance. Both positiveness and negativeness should be represented. Mentally the ambitions, tastes and social attitude should be similar to insure harmony in the social and domestic relations and interest in the plans, arrangements, amusements and educational tendencies of each other. Discord arises from failure to agree or supplement. We love those who agree

or harmonize with us, not those who contradict, interfere with and disapprove our plans. Inharmony in taste, ambition, social and domestic inclinations cannot exist and love continue.

True marriage implies perfect unity, which should extend to every desire of the heart and mind and every life motive.

“How blest the sacred tie that binds
In union two accordant minds.
How swift the Heavenly course they run
Whose hearts, whose faith, whose hopes are one.”

Talent cannot love stupidity; refinement does not admire coarseness; learning is disgusted with ignorance; morality with immorality.

Male and female, positive and negative relations pervade the whole universe, and apply to all natural laws. It is also true with Phrenological developments.

For instance: Approbativeness is negative and Self Esteem positive. Ideality is negative and Constructiveness is positive. Human Nature is negative and Agreeableness is positive. Secretiveness is negative and Destructiveness is positive. Cautiousness is negative and Combativeness is positive. Firmness is positive and Continuity is negative and so on. Two positives will repel but a positive and a negative will attract each other the

same as masculinity and femininity. This is a good rule to follow in adaptions in marriage. As has been intimated, the effeminate man will be more attracted to the masculine woman, and the masculine woman will be more attracted to the effeminate man, than to a masculine positive character like her own. A masculine man is not attracted to a masculine woman nor is an effeminate woman attracted to an effeminate man. Masculinity loves femininity and vice versa. Likewise in the brain faculties, the positive faculties will not love the same faculty large for a companion, while it will love a negative faculty that corresponds. For instance, large Firmness in one would not be harmonious with large Firmness in the other, but will be congenial to large Continuity. Large Self Esteem in one would not be harmonious with large Self Esteem in the other, but will be more congenial to large Approbativeness. Large Sublimity will be more congenial to large Ideality than to large Sublimity. A meek, pliable, gentle and persuasive nature would love force, power, and determination and needs that character to blend with its own and for protection. A self-reliant, positive, dignified, independent, ambitious individual would love a clinging dependent, negative companion and one who had versatility rather than stability of character. One

who is intellectual, critical, analytical, philosophizing, cause-seeking, and theoretical, would love one of *equal intellectual endowments*, but with *opposite intellectual tendencies*,—one who is observing and practical—so as to supply material for his reasoning tendencies.

The Personal Sentiments and Selfish propensities, all of which relate directly to self should be individually opposite in development. If the positive organs relating to self are large in one they should be small in the other.

For instance—if in one Destructivness, Acquisitiveness, Combativeness, Self-esteem and Firmness are large they should be small in the other and the negative organs large, so that the first should be the leader and head of the family as there cannot be two heads. The other would prefer to advise with and be directed by the more powerful and positive and would enjoy his Self-reliance and positiveness. All the Môral organs and Social organs should be nearly equal in proportion of development to insure moral and social harmony. If Friendship and Inhabitiveness are large in one and small in the other, the one will enjoy exceedingly visiting and entertaining friends and will want to invite people to the house frequently, while the other will be inexpressibly bored by society and will

very much dislike the responsibility of entertaining guests. This will produce discord. Or, if one has very large Parental Love and Conjugal love, he will not marry until he can lavish all his affection on the one. Having done so he will desire her society constantly and will also be very fond of children, animals, and pets of all kinds. Will want several dogs, cats, birds or rabbits, and a large family of children. The other has these organs small and will be bored by the constant companionship of one individual and may desire to seek variety of companionship. Will dislike children and hate to be bothered with them. Will not want a family and will protest strongly against the house being filled up with dogs and all sorts of animals. Unless there is harmony and similarity in the Social, Moral and Intellectual tendencies there will be a constant discord and unhappiness.

Example: If the gentleman had large Self-Esteem, large Benevolence, large Destructiveness, larger Perceptive than Reasoning Organs, Motive-Mental Temperament, dark complexion, full Social Propensities, small Social Conforming group, good Density and fair Fineness of Organic Quality, with good moral and intellectual development, he would be Self-Reliant, dignified, manly, kind-hearted, executive, practical, sympathetic, forceful, fond of

society, patriotic, fond of wife, children and friends; would have intensity of feeling; would be interested in city, country and state progress; would have high moral aspirations and would be interested in moral and intellectual advancement; but would have very little ability to conform to Social usages; would be quite disagreeable at times; would like people but would have little tact in entertaining or influencing them; would be unable to imitate emotions that he did not feel; would show his own character unguardedly. A man of this kind would be adapted in marriage to a woman who was moral, intellectual, and social. She should have less Self-Reliance, but should have strong desire for appreciation; should be ambitious and should have great social tact; she should be mirthful, agreeable, kind-hearted and should understand people and human motives, so she could influence people and assist her husband to gratify his social feelings as well as her own, and to surround them with friends. She should be buoyant and light-hearted to offset his Temperamental melancholy and serious disposition. She should be a good planner, should be cheerful and vivacious, should be sensitive and intuitive. If she was not sensitive and intuitive, with her strong desire of appreciation and love of praise and admiration, she would be very frequently wounded by

her husband's lack of social tact; with her large intuition, she would readily detect his strong social nature and realize that his intentions were not to wound but that he was incapable of expressing his feelings in an agreeable manner; she should have less positive force and more ready courage. Her moral and intellectual interests should be in sympathy with and supplement his. To produce these characteristics she should have smaller Self-Esteem, large Approbativeness, large Social Conforming Organs, large Benevolence, Mental Vital Temperament, large Reasoning Organs, Fineness of Organic Quality, large Social Propensities, good moral and intellectual development, small Destructiveness and rather large Combativeness.

DEVELOPMENT AND RESTRAINT OF FACULTIES.

It is known that every muscle in the body may be developed by exercise. Every individual organ in the brain is also capable of development by exercise and deterioration by disuse. Of course, these organs in the brain as well as the Temperaments that are extremely weak should be cultivated in order to establish as nearly as possible a balance, and those organs that are excessively large and demand too much of the vital energy for support, should be restrained. To restrain an organ is to exercise the other parts more, thus drawing more nourishment to the other parts and establishing an equilibrium. Organic Quality seldom needs restraint but may be developed by exercising the tendencies that it gives one when stronger.

To cultivate the Domestic Propensities exercise the natural language of those organs and try to come in harmony with the tendencies produced by the organs when strongly developed. Think of children and the aged with tender solicitude. Try to get interested in the sports and childish interests of the young.

Draw out their childish prattle and associate more freely with them. Share their little games and study their motives. Seek and enjoy the society of the opposite sex. Note all their admirable qualities as possessed by the sex. Be in their society as much as possible. Cultivate an interest in what interests them. Be pleasant, gentle and courteous to them and try to win their regard. Find someone to love and cultivate warmth of feeling and strong affections for some one individual. Get interested in political, national, state and city affairs. Try to learn that your home and fireside is one of the noblest institutions. Go much into society and get interested in the affairs and doings of other people. Invite people to your home and entertain them. To restrain these organs try to turn the attention in other directions. Think less of the social relations, less of the happiness of domesticity; spend less time in the society of other people; cultivate other faculties, and draw your attention more to the intellectual and other qualities of your companions and associates, and not so much to their social qualities. Learn to be happy alone and that there are other places of interest besides the home; other interests besides those of the home; think less of the opposite sex. Be select in choosing friends and seek those who are in harmony with

other parts of your nature.

To cultivate the Animal Propensities don't be so goody goody; get down to business; try to earn money and save it. Cultivate more policy; watch people's motives; don't let them take advantage of your lack of self-defense; be more executive, more defensive and courageous. Remember that your life and life interests are more valuable to you than to anyone else. Take care of yourself for nobody else will. Remember that "God helps him who helps himself." As our animal propensities relate to our physical and material natures, by paying more attention to the care and welfare of our selfish interests it will create a better foundation upon which to base our higher attainments, and will develop us physically as well as mentally. To restrain these propensities remember that there is room enough in the world for everyone and do not encroach so much upon the rights and pleasures of others. Be more frank and open and above board; use less policy, less drive and push and force. Remember that the world is full of good people and that it is not necessary to be on the defensive all the time. Remember these are the most animalizing tendencies and restrain them, for the sake of your own self-culture; don't be an animal and push everyone out of the way, and step on them and

their interests; be a man and cultivate broader charities and consideration of others. Be more unselfish, live above the animal plane and try to live for something besides selfish gratification. Don't live to eat but eat only the things that will conduce to a higher development. Refrain from meat, from all condiments and stimulating foods. Live largely on fruits and grains.

To cultivate the Personal Sentiments set more value on self; be somebody; win the respect of those around you; be a success in life; don't be swayed by what others think you ought to do but lay out a course of action and stick to it. Use your will power and perseverance in cultivating self-respect. Be dignified and self-reliant. Remember that no one else is so capable to make your decisions for you as you are. Study to appear to a good advantage in everything you do; be careful of the impression you make and be careful to retain the respect of others. Apply yourself closely to whatever line of work you decide on and be successful regardless of outside interference.

To restrain the Personal Sentiments remember that you are not the only individual in the world worth considering. You don't know everything; in your particular line you might be quite capable, but remember that there are no doubt many things

that have never been brought to your notice. You don't know it all. Compare your abilities with the abilities of those pre-eminently successful in your line and see how short of perfection you fall. Use more *reason* in estimating your capabilities and try to think no more of self than is due self. Don't be so stiff and dignified and stubborn; so afraid someone will insult your dignity. Remember that real merit and worth are modest and retiring. Don't stick to one plan so positive that it is right, unless you have reasons for believing it so. Don't apply yourself entirely to one line of action and be less given to display and vanity and ambition; don't try to seem better than everybody else and don't waste so much energy in trying to show off.

To Cultivate the Moral Sentiments try to be more kind and sympathetic and generous with the faults and frailties and short-comings of other people. Be liberal and philanthropic. Feel pity and sympathy for the misfortunes of others. Be guided more by your intuitions and spiritual premonitions. Develop more interest in the occult, spiritual and divine. Try to realize that this world is only the beginning of life; that we must constantly develop morally and spiritually to insure happiness in immortality. Don't be so incredulous concerning spiritual, religious and moral teachings.

Have more faith in the kindness and honesty and generosity of humanity. Be broad-minded, charitable, religious and more respectful of the rights of others and of things sacred. Cultivate a more worshipful spiritual nature, and develop hopefulness, cheerfulness and buoyancy both mental and physical. Try to realize that everything that is, is right, and get into close sympathy with nature and her laws. Be more just to others, more truthful and try to do what is right and kind always. Cultivate thorough integrity of character and remember that any deviation from right and justice is inexcusable. To restrain is seldom necessary except when not supported by intellect, in which case the intellect should be cultivated. With other combinations these organs are capable of strong bias and may cause religious intolerance. To restrain don't give so indiscriminately. Cultivate other emotions than liberality, pity, generosity and philanthropy. Remember that it is not always a kindness to assist others; that Nature intended every human being to work out his own salvation. The assistance you render is very often a direct cause of the individual retrograding and being more dependent on outside help, when he needs self discipline for self development. Don't trust so much to intuitions and premonitions and spiritual guidance. Remember that you are living in a

material world and must live materially. Live right here and the next world will take care of itself. Dont be so superstitious and so credulous. Dont be so slavish and reverential and self-renouncing. Spend less time in prayer and more in action. Remember the most earnest prayer is *effort*. Be less exacting of self and others as to right and wrong. Remember every man has his own standard of what is just and unjust. Remember that your way is not the only way.

To cultivate the Perfecting Group study the beautiful in Nature, art, music and literature. Notice the sublime bursts of eloquence in poetry and song. Study the thunder storm, watch the ocean, and clouds on the mountain peak. Come in sympathy with Nature's miracles of force and power. Watch the lightning flash, the speed of the comet, and become imbued with love of the magnificent, royal, grand and mighty. Notice the minute and delicate perfections of the ocean shells, the mountain ferns, the spider's web, the beauty and delicacy of expression in poetry and prose; the delicate modulation of tone in music, and try to reproduce all these. Cultivate the ability to form and reform images of the beautiful in the mind and otherwise. To restrain do not exaggerate the grandeur and awfulness of beauty in mountain scenery or storm at sea. Pay

less attention to the force and power Nature exhibits in volcanic action, the cataract, the aurora borealis. Seek to be truthful in describing these things and not exaggerate their immensity. Pay less attention to the stupendous, the miraculous, the magnificent and thrilling. Think less of the delicately perfect and try to live a more every day common place ordinary existence. Do not allow yourself to be so easily transported into the realms of the ideal, the imaginative, the fairy and ethereal. Don't be so refined that you are incapable of enjoying existence and do not try to make every beautiful thing you see and thus rob yourself of time and attention that could be otherwise directed to better advantage. Don't be so sentimental.

To cultivate the Social Conforming Group try to understand human motives and human nature. Try to read people at sight. Study everyone you meet and try to decide correctly on his characteristics and capabilities. Get interested in humanity. Try to be agreeable, pleasant and engaging and imitate the perfections of character, the gestures, laugh, and other characteristics of people that you may better appreciate their feelings. Try to see the mirthful, ludicrous and jolly side of life and make yourself as companionable with others as possible. To restrain, don't be so suspicious of human frailties

and motives. Don't stare everybody out of countenance, trying to decide who they are and what they are and why they do things so. Don't be so awfully engaging and flattering and courteous; remember that some people are bored by continual blandness and suavity. Don't be too witty. Remember that there is a time for fun, but that time is not all the time. Don't try to imitate and take off the ludicrous and ridiculous things people do and say. Remember there is something else in the world besides mimicry and fun, and there is such a thing as being so obsequious, bland and curious as to be meddlesome and disagreeable.

To cultivate the Reasoning Group, have a reason for every action. Try to trace the relation between cause and effect, effect and cause. Lay your plans carefully. Study philosophy. Learn to give reasons and excuses for all actions. Criticise things closely and analytically. Compare things with each other and try to trace likenesses between obscure things. To restrain, don't be so prolific in excuses and plans and theories and reasons. Try to be more practical. Don't make such obscure comparisons, and don't be so critical, analytical and so anxious for the why and wherefore. Don't use so many metaphors, and similes and figures of speech. Try to express yourself in plain language.

To cultivate the Literary Organs, try to express yourself accurately, clearly, correctly and profusely. Cultivate expression, gesture, tone and modulation. Study vocal music, study literature and history. Travel and note the events and dates of events of interest. Cultivate the memory. Recall at night the happenings of the day and relate them in the best of language to someone, giving the time and place of occurrences. Try to write expressively, grammatically and correctly. To restrain don't memorize things of no consequence and of no importance. Don't live behind the times. Try to realize that when an experience is past, that is sufficient. Spend less time, thought and money on travel and exploration. Remember that home is as good as any place. Try to localize, focalize and center the life in one place. Don't talk so much as to tire people out. Don't talk unless you have something to say. Don't bore people with relating incidents with such minute exactness regarding time of occurrence and place of occurrence. Remember that there are other accomplishments in life besides music, elocution and literature.

To cultivate the Perceptive Organs, note the size, weight, color, order, form, number and arrangement of things. Study the qualities of objects in detail. Study art, painting, sculpture,

architecture and mental arithmetic. Be orderly, neat, systematic and graceful in arrangement of things. Note the beautiful variations of color, form, size and proportion of things. Take into consideration things in themselves and their characteristics in detail. Study their practical uses. Observe everything closely. Notice and enumerate. To restrain, be less practical. Spend less time noting the minute and delicate tones of difference in the proportion, weights, colors and arrangement of things. Remember that in most things in life the material qualities of objects have no value. Be less observing and discriminating regarding the qualities of objects.

In training children, the law of cultivation by exercise, and retrogression by disuse of the phrenological organs is again applicable. If the brain is active and too large for the body, the child's physical development should have attention, as otherwise its growth will be disturbed and its health impaired. According to the law just given, the brain should be kept as quiet as possible, for, being strong, it will take care of its own development and will naturally tend to excessive mental excitement and exercise. All sorts of out door sports should be indulged in. The most wholesome diet used exclusively, and sufficient muscular exercise taken

daily to produce muscular fatigue without mental excitability. Early hours for sleep should be strictly adhered to and the child allowed to sleep and rest as much as possible. All exciting literature should be prohibited and playmates younger rather than older selected.

If any organs in the brain show inactivity or lack of development, they may be cultivated by a normal exercise of their natural language and characteristics to which they aspire. As was shown above if any organ is excessively large, and is of the nature that requires restraint, the child's attention should be directed from it to other faculties. For instance if a child has too large Firmness and Approbativeness, the child will be exceedingly sensitive to praise and blame, and the mother in recognizing the susceptibility of the child to praise and blame would naturally govern the child very strongly by resorting to approval and disapproval. This would naturally increase the child's sensitiveness and would be directly harmful. Such a child should rarely be praised and rarely censured, and should be governed by almost any motive rather than its desire for approval. Since it will have a firm positive nature and will so strongly resist positive control, it should never be directly opposed but should be persuaded, reasoned with or indirectly induced

to obey. Should never be given a positive command. In this way the organ of Firmness will be kept quiet and the tendency to stubborn resistance will be checked.

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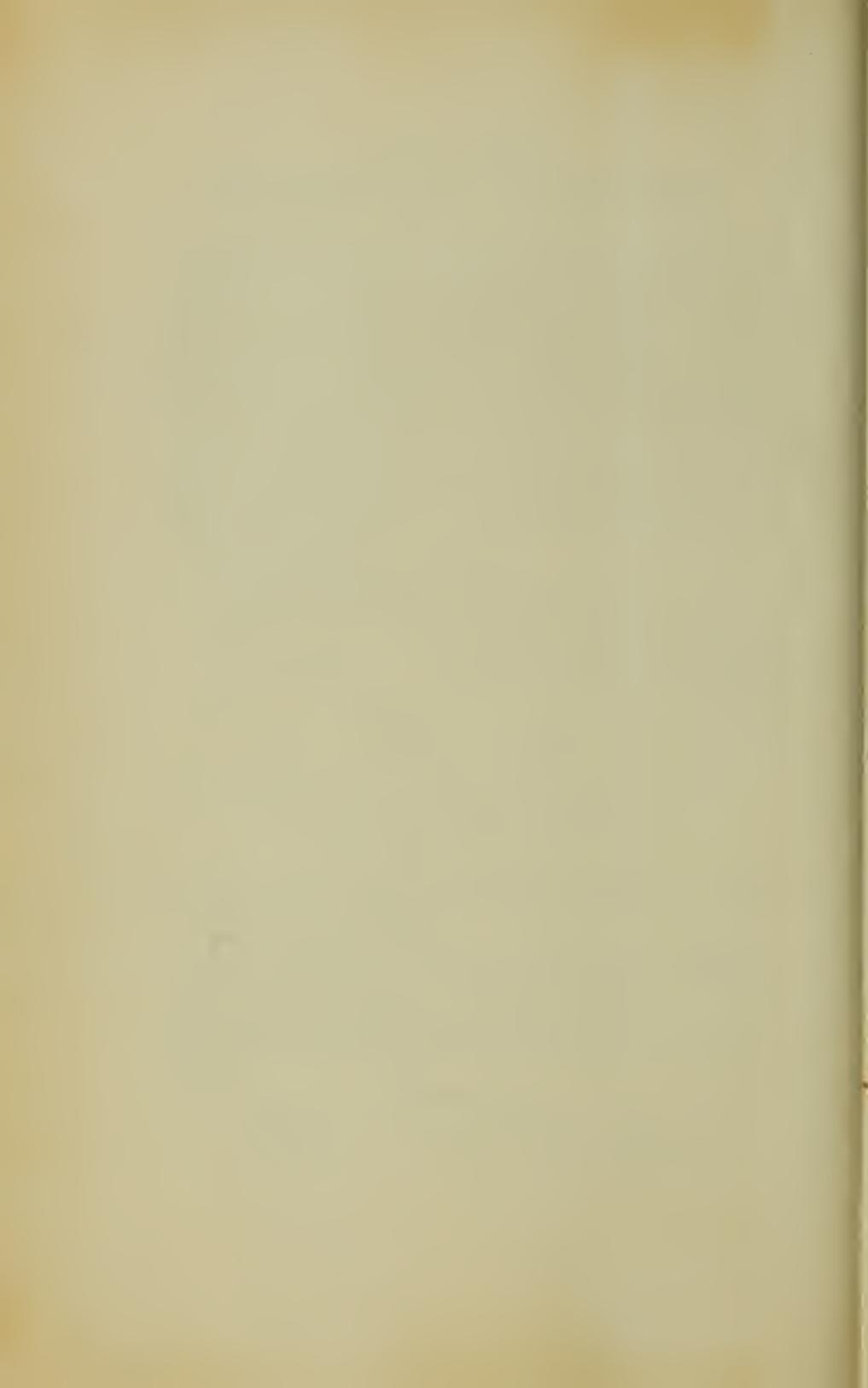
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